The sum-

me of christianitie
gatheryd out almost
of al placis of scripture, by
that noble and famous clerke
FRANCIS LAM-
BERT of Bonnyan.
And translatyd, and put
in to prynte in Englyshe,
by TRISTRAM
REVEL. The
yeer of our Lorde
1556.

The table of this boke.

Fyrste ther is an epistle of the translatour to ỳ most vertuous Quene ANNE.

.... There is also the epystle of the Author in place or stede of a prologe. to the moste noble lorde, lorde Sebastyan prynce of Lausane, in the which is made answere to those thyngs that Tregaryus wrytte to the same Lorde in hys epystle prefyxed, hys hundreth paradoxes.

Also these thynges folowynge be intreated vpon in .385. paradoxes or questyons deuyded into chapiters.

¶ The fyrst Chapiter of the blyndnes of the worldes paste and hathe paradoxes. 29.

¶ The seconde Chapiter of the holy Churche of god and reprouable synagoge of Sathan of canonyzynge and inuocatyon of Saynctes and hathe paradoxes. 31.

¶ The thyrde Chapiter of the communyon of Sayntes, of excomunycatyon and bulles of the sonne of perdycyon

dycyon and hathe paradoxes. 14.
¶ The fourthe Chapitre of true good workes and the lawe of grace, and the gospell, and vertues of the faythefull, and hathe paradoxes. 20.
¶ The fyfthe Chapitre of the prestehode of the faythefull, and true ministres of the churche. i. byshopes and deacons, and hathe paradoxes. 38.
¶ The sixte Chapitre of punyshmēt and deposig false byshopes, and false apostles, and hathe paradoxes. 31.
¶ The seuenthe Chapitre of the auctoryty and ministery of byshopes, and in what thynges they ought to be subiecte to pryncēs, and rulers, & of sanctuaryes, and hathe paradoxes. 27.
¶ The eyght Chapitre that byshoppes maye nat be pryncēs and lordes, and hathe paradoxes. 13.
¶ The nynthe Chapitre of abrogacyon of fyrste fruites tythes and offerynges, and what the faythfull owe to theyr byssshoppes. i. ministers of the worde, also of those thinges that they owe to pryncēs and rulers, and hathe paradoxes. 28.
¶ The tenthe Chapitre of the table

of the loude and execrable costomes of the kyngdome of the son of perdycyon, vtterly to be extincte and putte downe and of Purgatory, and hathe Paradoxes .36.

¶ The eleuenthe Chapitre of sectes and beggyng, & hathe Paradoxes. 18.

¶ The twelfthe Chapitre to whom it belongythe to iudge of doctryne if it be of god or nat and of wycked vniuersyties, and hathe Paradoxes. 15.

¶ The thyrtenthe Chapitre of the partes (as they call it) of penaunce and all that belongythe there to, and hathe Paradoxes. 85.

¶ This terme Paradoxe is a conclusyon or posicyon or questyon.

The epystle of the translator.

To the moste gracyous Quene ANNE, moste deare wyfe, of our moste dradde soueraygne lorde, HENRY the eyght of Englande, & of Fraũce kynge, defender of the faythe, and lorde of Irelande, and vnder god, next, chefe, and supreme heade of the churche of Englande, your moste bondẽ ora tour Tryſtram Reuel wyſſhethe helthe,

Race, and peace, from God the father, and the lorde Jeſus Chryſte, be with you moſte Gracyous Quene/moſte hummbly, and with all reuc= rence gyuynge laudes/ and prayſynges vnto almyghtye god for your grace, euen after the mynde of ſaynte Paule, alwayes in all my prayers for your grace, with gladnes, bycauſe of the felyſhype whiche your grace hathe in the goſpel, frõ the fyrſt day vntyll nowe, and am ſurely certyfyed, that he whiche harbe begonne a good worke in you, wyl alſo go forthe

with it, vntyl the day of Jesus chryst, with the encrease and establyshement of his gospell; as yet but yonge & hath many enemyes, to whome the lorde sende the day of his visytatyon, to hȳ honoure and glory, and your grace to persevere, with all dylygence as your grace haue begone to promote, furder, and sette forthe, Goddes worde, vpon
oh.1. the selfe same zele that sayncte Johan cryed in deserte, make redy the way of the lorde / So that euery man may be rulyd by the laste wyll, and testamente of our eldest brother, and lorde Jesus Chryste, which is suffycyent for al vs to lyue after, to euerlastynge helth, to knowe God yᵉ father to be God alone
o.17. and whō he hath sent Jesus Chryste, without any other foreyne or straung lawes, he hath also straytly cōmaūded
todi. his lawyers, bysshopes ouer the cōgregation or any other, nether to adde or dymynyshe one Jote, to, or from hys
isai. forsayd last wyl, sayng, I am thy god, the God of Zelotes, one alone suffycyent, thou shalte haue no straunge
ie.31. godes i my syght, nether turne to the ryght hande, nor the lefte. And nowe

heare

heare Israel the preceptes, and iudge ,,
mentes, whiche I teache the, that do-
ynge them, thou mayste lyue, ⁊ goinge
in, may possesse the lāde that the lorde
God of thy fathers wyll gyue the.
Thou shalt adde nothyng to ẏ worde Deu. 4
ẏ I speake to the, nor take any thynge
from it, kepe the commaundementes ,,
of thy lord god, and holde the kynges
hyghe waye, the pathe of holy scryp- ,,
ture, which is the worde, besydes whō
there is none other, furthermore vpon
the selfe same charge, he hathe orday-
ned, instytute, and made executors for
the performaunce of hys sayde testa-
ment, that euery mā without respecte
of person, shulde be equally receyued,
and yt of sundry wyse. Fyrst he hathe
instytute, Bysshoppes to teache hys Mark
people therin to lose, to bynde, to pro- 17.
naūce grace, and remissyon of synnes, Math
gyuen thoroughe hys worde. More- 16.
ouer he hathe put kynges, prynces, ⁊ Mark
rulers, ī theyr auctorytes, to punyshe, 10.
correcte and expulse from hys congre Lu. 2
gacyon, transgressours of hys lawes, Nu. 1
and straungers, not sekynge to edefye 3. Re
but to kyl, which be callyd bloudesup- gum.

pers, men lyuynge after theyr owne
braynes, and fantasies, not commynge
in at the doꝛe but another waye, set-
tynge foꝛthe theyr owne lawes & tra-
dycyons, almost deceyuynge the very
electe, as is wel knowen to the fayth-
full, with suppꝛessyon and treadynge
vnder fote, euen to this day, the lyght
of euerlastyng veryte, the lyuely woꝛd
of god. And foꝛ ỹ cause most chꝛysten
Quene, that noble and famous clarke
FRAVNCYS' LAMBERT
Authoꝛ of thys lytle treatyse, percey-
uynge both the exilynge of the gospel
from chꝛysten mẽnes hartes, and also
the ruyne, and destructyon of ỹ fayth-
full, moste lyke a true champyon hath
sette foꝛthe, to the quycke Ymage the
pestylente doctrync, and actes of the
kyngedome of perdycyon, the church
of Antychꝛyste, the men of synne, the
Pope, and his sectes, in many woꝛkes
with great labouꝛes and study, chefly
in thys lytle boke, clerely confutynge
the synagoge of Sathan as a noble
executour of his bꝛothers afoꝛesayde
wyll, and by the same auctoꝛyte hathe
descrybed and set foꝛth true mynisters

of

The epistle of the translatour of goddes moste holye worde, a boke to be redde of al chrystē people, therin they may learne to walke in theyr callynge, pryncypally byshopes ouer the congregacion, which sayde lytle treatyse by a good christen brother lent to me, as yet bothe yonge in yeres, and muche lesse in learnynge, haue taken in hande to translate this so precyous a treasure, and offer it to your moste noble grace rudely sette forth, trustynge that youre grace wyll cause the same, eloquently and ornatly to be translated by some of your dyscret, wyse, and well learned clarkes, most humbly besechynge your grace, in good parte to take this my rude enterpryse, pryncypally (to confesse the truthe) bycause I am very vnmete to do such a thinge and partly for lake of tyme, oppressed with poucrtye, the whiche (as the Poete MANTVANE wrytteth) is enemy to good maners, consequētlye my wryttynge is veryе course and base, as yet ferre from the trade of a wryter, the which be the causes of my offerynge to your grace, so rude a volume, so indygeste a phrase, and to be

The epiſtle of the tranſlatour
breſe, ſo vnſemely ſet together, wher-
fore I humbly beſeche your grace, to
take theſe my fyrſte frutꝭ (yf they may
be called frutes) euen as Chryſte our
mayſter hathe accepted the offerynge
Mar.12 of the poꝛe woman whoſe wyll was
Lu.21. good, whē ſhe offered al that ſhe hade
thoughe it was but lytle. And the
holy goſte preſerue our ſayde ſo-
ueraygne Lorde, and your moſt
deare huſbande, your grace, & the ladye ELEZA-
BETHE Prynceſſe,
Doughter, & heyꝛe
vnto you bothe,
and gyue to
you the
lyght
of hys mercye, to whome, with god the Father, and the Sonne, be honoure, and glorye foꝛ euer moꝛe. So be it.

✝

The epystell of the auctour.

To the noble, and moste gentyll lorde: lorde SEBASTIAN, of Moũt faulcone, prynce of Lausanc. FRANCIS LAMBERT the vnprofytable seruande of Jesus Christe, grace, and peace, of god the father, and the lorde Jesus Christe.

NOt many yeres passyd, moste noble prynce, whã I shulde preache the pure, and holsome, worde of god, at your cytie of Lausane. I dyd perceiue, by many argumentes, bothe the sobre gentylnes of youre mynde, and also the outragyous wyckednes, of certayne flaterers, and deceiuers. For at altymes, where as you were present, at my sermons, you dyd moste purely fauer the worde of god, and whan you were constreynyd, with vrgent busynes, to be absent (whiche was ones, and eftsones) as you haue enformyd me, very many were aboute sumwhat busyly, to alyenat, or make

you

you straunge, ye as it were to say, enuiously to drawe you fromc the worde of god. lyke fryre burnyng knyghtes, adfyrmyng that I preachyd heresye. But at the laste the myghty verytye, hathe so conuycte you, that you haue wryten many thynges for me, and I gladly cõfesse, that for the loue of you I was gentylly enterteynyd, with the Bernẽses, Tigurynes, Basylyanes, & Friburgyanes. Farthermore, at my departyng from you, you instantly desyryd me, very ofte to wryte to you, whiche to do I gladly promysed, in tyme conuenient. wherfore I beseche your hyghnes of pardone, bycause I haue nat performyd it to thys daye, for it chansyd nother by obliuiousnes, or negligence, but very ofte, whan I was about to do it, I was constreynydly rapte, to other maters. The laste of al I wolde haue made answere, to the hundreth paradoxes, or questyones, of CONRADVS TREGARIVS the Augustyne frere sẽt to you. wherin he is very busy, not alonly to pull you away fromc Christe, but also the noble gentyles of Heluetia. although he do

glory

glory, with pretens and zele of the spi
rite of Christ, in the spirite of erroure
and blyndnes. Verely he dothe tea-
che nothyng lesse then Christ. For he
laboryth very sore, to vndermyne the
vyneyarde of the lorde of companies.
that is to saye, the congregacyon or
churche of christen people, cuyn lyke
to a crafty or wyly fore. but this fore,
muste be taken, I saye thys lytle fore,
ye the whiche is without efficacytie,
or strengthe of the spirite, that other
he maye be sauyd, orels confoundyd
put downe. accordynge as the spouse
commaundyth in the cantykles, saing
take to vs these fores, these lytle fors,
that vndermyne the vyneyardes and
the lytle eyes of the vynes. which wor
des, howe they shulde be vnderstādyd
I haue declaryd, in my enarracyon in
to the cantycles. Farthermore whā I
was about, an answere, in to the sayde
paradores, or conclusyons, the derely
belouyd, and trewe teachyd bretheren
of god VVLSGANGVS FABRI-
CIVS Capito, and MARTINE
BVCER, two of the byshopes of Ar-
gentyne, preuentyd me. And for that
cause

cause I dyd leaue of my purpose and toke on hande, the reiteracyon or settyng forthe the comentaryes (whiche I had begonne) in to certayne of the prophetes, with many other thynges. for I knowe them to furnyshe that mater, more dylygently then shal nede that any man shulde adde any thynge to theyr wrytyngs. I wolde but alonly monishe you, to beware, and take hede of suche wolues, goyng in shepes clothyng, that they do nat in euery place vyolently rapte, slee, and dystroye. I haue also made answere, to the epystle that he dyd wryte to you in the begynnyng of his boke. deferrynge to wryte to you matters, of greater grauytye, vnto a tyme more conuenient, as well as if I had made answere to the sayde paradoxes, or conclusyones. Nor you shall nat merueyle that I sayde, there be many byshopes of one cytye, for verely euery cytie, hath so many byshoppes, as it hathe true euangelystes or preachers. for eucry preacher, of the truthe, I say of the truthe, that dothe nat preache lyes, decrees, inuencions, dreames, lawes, and coũscilles, of men, but

but the moste pure and symple worde of god, is a true byshope, although he be nat callyd so of many the churche of god, hathe no other byshopes, but these. therfore there as is no pure minister of the worde of god, is no byshop, and without doute, we haue ben very longe and manye yeres without byshopes, in the moste fearfull iudgement of god, for they that haue be callyd byshopes, to this day, be nothyng lesse than byshopes, excepte they wyll be callyd wycked, or purse byshopes, or byshopes of the kyngdome of antichriste. Uerely a byshope is callyd by interpretacyō an ouersear or watcher, and euery man is byshope of the thīg that he moste entendythe. But there is no man so blynde, but he perceuyth to what thyngs these byshopes of the kyngdome of perdycyon entende. Ye and they glory them selues, in lyenge wordes sayeng. He that dothe a thīg, by another / aperethe to do it by hym selfe. This rule / is execrable / and cursyd byfore the lorde, in those thynges that pertaine to the office of a byshop whose hyest pointe is ministery of the

alonly

alonly worde of god, for they may cō-
mytte to other the ministery of sacra-
mentes, bycause they be pryncypally
sent to the ministery of the worde. As
sayntē Paule wryteth of hym selfe, in
the fyrste epystle to the Corinthianes
the fyrste chapitre, sayeng Christ sent
nat me to baptyze but to preache the
gospell more ouer these buggyshe bys-
shopes, substitute or haue none vnder
thē, that is a pure euangelyst, but hyre
wretches, and moste couytouse mar-
chantes of lukre, that seke nothynge
lesse then the glory of god, and helthe
of soules. I shall briefly intreate vpon
with your hyghnes, of those thynges
that I copiously wrytte vpon, to the
moste noble lorde IOHAN Cardinal
(as they call it) of Lotherynge. what
the Pope, with hys Cardynalles, Ar-
chebyshopes, Byshopes, Abbottes,
Chanones, & all other benefised men,
shall do, leste they perysshe, but may be
sauyd. For of truthe / all theyr hyghs-
nes is of the dyuell. Let them beware
therfore / that they be nat euerlastīgly
confoundyd / and perysshe. For bysho-
pes be alonly ꝓphetes of truthe / and
there

there shulde be so many byshopes, as the multytude of people requyreth. Ye and to confesse the truthe, I can nat call your hyghnes, a byshope excepte I shulde flatre, and do agaynst my conscyence, whiche is to be auoydyd of the faythfull, euyn as the venyme of the serpent Aspis. I cõfesse you to be a prynce, I knowe nat you to be a byshoppe, bycause you preache nat the gospell. But it is nat in euery man, to preache the gospel, but of thē to whō it is gyuen of the lorde, for they muste be sende to it, of him. And these be the true byshopes, of the churche of god. Therfore dylygently endeuour, your selfe that trewe byshopes, may be encreasyd, within your lordeshyp. Byshopes may nat be lordes, but alonlys doctours, or teachers, and seruauntes of the people of god. It is iniury to a prynce, to be callyd byshope, ye and vtterly the moste greuous mockage, if the thynge spoken, be delygently examynyd, wolde nat he thynke hym selfe deludyd, that were callyd by a name nothyng mete for him: whan any man is callyd a byshope, what other thyng

is it than to say, beholde a preacher of the worde of god, contynually preachyng the gospell, hauyng knowledge of holy scripture, teachīg the people, with the alonly & pure worde of god, attrybutynge to god hys due honour and prayse, herberous, or kepyng hospitalytie, geuyng example of him selfe to other to folowe the gospell in lyuyng, moste dylygent in redynge and expounding the scriptures, and yet he hathe none of all these. I wyll suffre euery man to call you a byshop, which I wyll nat do my selfe leste I be iniurious to you. I well knowe that you be prynce of Lausane, ye and I wolde that you shulde so playe the prynce, that you wolde dylygently labour to haue many true byshopes vnder you. For verely euery paryshe ought to hauc hys propre byshope, the whiche shulde be chosen of the people, and cō fyrmed by the cominaltie of the churche of euery place, and to do this thīg they haue no nede of letters, rynges, sealles, tokēs, and suche other of this kynde very muche vsyd clene cōtrary to the worde of god. So longe they

shulde

shulde be accountyd for byshopes as they preache moste purely the gospell of the kyngdome of god. Frō the whiche if they swarue one iote, and teache straunge doctryne, they ought to be deposyd, and put out, of them by whō they were electe and chosen, that is to say of the comynaltie of the churche afore namyd, and other more apte to be electe. But of thys matter I haue spoken more at the large in an other place. Therfore I wyll returne to our purpose of Tregarius. He dyd wryte to your hyghnes supposyng you to be Fabiane, where as you be Sebastiane as the letters beare wytnes, gyuen to me by your owne handes, wherin he goyth aboute, to suppresse and treade vnder fote the eternall veritie of god, vnder the name (as he hathe wrytten) of Lutherane secte, and vnder colour of zele towarde the church, he rayleth the moste lycētiously in to the truthe, and that same churche, who is he (at the leaste) that preiueth the thyngs of god, that folowith Luther, or sayeth I am of Luthers secte? Luther is a man, and therfore of hym selfe a lyer,

but if Luther, or any other speake the veritie, and truthe of god, what is the cause that we do nat gyue place to the truthe, whiche the holy ghoste dothe make open to vs, by Luther? For I praye you is it nat wrytten of suche men: you be nat they that speake, but the spirite of your father that spekith in you: it is nothyng sauery, nor pleasythe nat at all, that some men do say, and talke of the wysdome of god, whiche is founde in Paules epistles. they call it Paules philophie. I do gyue place, and beleue the wrytynges of Paule, Petre, Johã, Esaie, Hieremie, and other prophetes of god, nat for them, but for the spirite of god, which dyd speake in them. Luther hathe nat teachyd me, nother hys wrytynges, those thingꝭ the which I haue knowẽ by the gyfte of god, in holy scriptures Yet for all that I cõfesse, me to knowe Luther, ye and nat a lytle to haue profytyd thorugh hys company. I know him to be the apostle, and aungell of god, that is to say sent of hym. For it is inpossible that he shulde be sent, but of him, to haue wrytten those thynges

that he hathe wrytte, that is, the scriptures of truthe, and euyn as it is nat to be condempnyd that Paule hathe wrytten bycause he was a man, in lyke case, nother Luthers wrytynges are to be cõdempnid bycause he is a man. For it is nat Luther, but god yt hathe wrytten and spoken in Luther. But thys Tregarius, to obtayne the fauour of Antichriste, vnder the name of Luther, dothe openly speake agaynste Christe and his viritie. He dothe also vnder that name resyste the impollutyd scriptures of god, all the prophetes, and his louers, and callythe them defenders of sectes, causing great rumores, repletynge the worlde with all vnquietnes, Philistianes hauig vaine and folyshe armoure, mockers / and deceyuers / & of this maner dothe rayle agaynste them with the moste opprobrious crimes. Forthermore he dothe reproue them of vehemente and wycked zele / and saithe that they haue forgote the saieng of our sauyour. Lerne of me for I am meke and humble in harte and agayne. blesse them that sayeuyll of you / and praye for them that

persecute you. But nowe loke vpon the craftynes of this foxe, pauenture he is afrayde / leaste that he shulde be put out and exilyd of antychrist/ from the tyrannycall prouincialshype of his secte/ & for that cause/ he so feruently defēdyth his parte/ settyng at nought the worde of the lorde. Nowe if he take this for a secte/ to loue and teach the moste pure worde of god (the whiche we doubte nat of) we do couit, and halse this holy/ necessary, eternal, and inuincible secte / and byfore hym and suche lyke/ we wyll be of this secte / & cleaue to it must surely/ orels without remedy we shulde perysshe ppetually. we be adherētes and defēders of thys eternall/ heuenly/ and deuyne secte / & it is necessary/ that we be tumultuous or bryngers vp of rumoures for it / agaynst the execrable/ cursid/ and abhominable secte of antichriste. For the worde of the lorde dothe burst vp carnal peasc/ & dothe rayse vp the sworde very ofte in hym selfe/ accordynge to the sayīg of the lorde, I dyd nat come to sende peasc/ but a sworde. Math. x. and it is wrytten Luke. 2. that Christ

is

is put in to the falle (of the vnfaythe-full) & in to resurrection (of the fayth-full) and in to a sygne that shalbe re-systed and spoken agaynste (of those vnfaythful) if we shulde teache worldly thynges / beyng carnall and hypocrytes / they wolde nat resyst and ryse agaynst vs as they do, but bycause we preache thinges cõtrary to the worlde, the worlde hatyth vs / and callyth vs tumultuous / and sedecyous felowes. Ye and byfore it Christe him selfe was a sower of euell sedes / a sclaunderer with wordes / a sedycyous felowe / an herityke, a deceiuer, a subuerter of the people / and an euyll doer. Furthermore all that lyue mekely in Christe Jesu / and couyt so to do / suffre persecucyon of it. 2. Timoth. 3. God dothe cõmaunde vs also / of Tregarius / and suche other men of that secte / whiche no doubte pertayne to the abhomynable courte of that purple whore of Babylon / mother of all fornicatyon / in the eyghtenthe Chapitre of the reuelacions of saynt. Johã sayeng. Go from her my people / and be nat partakers of her synnes / and receyue nat

of her plages/for her dampnable synnes haue come to heauē/ and the lord hathe remembryd her iniquities / rewarde her euyn as she rewardyd you/ and gyue her double according to her workes. and powre in double in the same cuppe/ which she filled vnto you/ as muche as she glorified in her selfe/ and lyued wantonly / so muche powre you in for her of punyshement/ and sorowe. This wycked whore ī tyme past hathe fylled to vs her abhominaciōs/ in the golden cuppe / of the worde of god. For she hathe confyrmyd her tyrannyes/by placys of scripture/falsly vnderstādyd/and vnder the most holy name of Christe/ she hathe outragyd/ a howe that at man can speake/ euyn a gaynste Christe him selfe. Uerely god wyll that we giue double to her in that cuppe i. better thyngs then that drūke whore that is to saye/ that we do nat fyll to other nowe, after the truthe receyuyd/the abhominable/and stynkīg dunge of the wysdome of the flesshe / t. inuencyons of men. But muche more precyous thyngs/the whiche do agree with the golden cuppe of the worde of

god that is to say, the spirite & truthe of the lettre, by whō is openly knowē that these iugelers be antichristes, scismatykes, heretykes, chyldren of perdicion, and men of syn. To whose preceptes bycause we do obey / and gyue place, they name vs to be sclanderers, repleting al the worlde ful of rumours and horyble crymes. But & I myght moue thys questyon to them in what thynge do we erre? I pray you do nat they with an indurat harte resyst / and speake agaynst the truthe. Ye and that same truthe it selfe doth name his enemyes, in euery place, wolues / Foxes Beares / Lyones / Dogges / Leoperdes / wylde beastes / false prophettes / pseudoapostles, roten sedes, vnfaythfull, hypocrites, folishe, cowerdes, nat hearing the voyce of theyr lorde god, a baren howse, the churche malignant the synagoge of Satan, the generacio of the lordes furye, apostaticall gentyles, hauynge the fronte of the greate whore, the fruyte and generatyon of Uipers, the counsell of the wycked, Dragones, the kynde of the serpente Aspis deafe and stopyng theyr eares,

the ennemyes of the lorde, a wycked couent the tabernacles of synnes, the sede of Chaname, Egypte, & Sodome euyl treesand vnfruitful, mokers, that say to men sayeng wyll nat you to see/ speake pleasaũt thynges to our eares take hede of our errours, let holy Israell cease from our syght, the blacke tayles of smokye bronddes, ydolles, blynde studientes, the generacyon of Cain wycked and adulterous, deceyuable workemen, felowes of theurs, effemynate, deserte chyldren, false doctoures whose god is theyr belye, and glorie in theyr confusyon, the tasters of earthly thynges, theues of innorentes, and wydocs, and dothe name thẽ that resyste, and speake agaynste the doctryne of mekenes, with suche names of this kynde which of vs, coulde euer attayne to suche a vehemence of speakyng. that in confoundyng the reprouable, we might obtayne one parte of the pythye rebukyng that is foũde agaynste them in holy scrypture. And peraduenture Tregarius wyll reprehende the holy ghoste, and say that he dothe fyl the worlde ful of hatred and ma-

malyce / bycause that suche names / shulde be putte in holy scripture, or at the leaste saye that these be contrarye to Christe, when he saythe. Lerne of me. ꝛc̄. And agayne saye well by them that saye euyll by you. ꝛc̄. the whiche (as we haue sayde) he dyd aledge agaynst vs. But what is the cause, that he dyd nat take hede, also of the word that folowythe, your of men that saye euyll by vs we muste speake well, but nat of them that speake euyll, by the lorde Jesus Christe, and his verytye. No nor yet we maye nat make lyes, to say well by any man. For (and a man myght be bolde with you) is this well sayde, to saye; that *Magister noster* the noble doctour Tregarius, a good seruande of Christ, and dothe well in suppressynge the churche and worde of god, for the synagoge of Antychriste and lyes of men. Or is it lawfull for me to wryte, the reuerende father in god, prouyncial of the Augustyne freers, by the hyer Germanye, is a good oratour, and can wryte very well, for the counselles of the Pope, hys Cardynalles, and Byshopes, and with a noble

noble profe openly declarith, that the Synagoge of the Pope, is the trewe church of god: am nat I rather boūde to speake playnly after the worde of god, & saye. thys fore, thys wolfe, this falsse prophete is aboute to turne the people, frome the sermones of truthe, to the lyes of antychrist, and courtith to bryng the prynce of Lausane, & the noble gentyles of Heluetia, from god and hys Christe, and wolde that they shulde alway persever, and continewe in darkenes of errours in the whiche we haue be drownyd so longe season, and hathe nat one iota of scripture to confyrme those thynges that he adfyrmythe in hys lyeng, wherof he muste nedes fal. For he can neuer withstāde the myghty worde of the Lorde, the whiche he so sore reclamyth agaynst, of whom he shalbe confoundyd, trodē downe, and consumyd. Ye and if there were, innumerable thousandes of the prophettes of Baalle, with this Tregarius, they shalbe dystroyed, and fall from the syde of thē that loue, & teach the pure worde. One Helias, one prophete of the lorde, shall ouercome, and dys-

dystroye thē all although they wolde resyste with playne batayle, and crye & howle in theyr dēnes. but in case that he thynke hym selfe nat worthye thys name, as to be callyd a foxe, or a wolfe let hym do none of these aforesayde. for we be cōstraynyd to it by the word of god. for all that be of this secte, are to be publyshed, to the people of god/ that they maye beware of them leste they be deceyuyd. Thys blynde doctoure, callythe vs, Phylystianes wearyng vayne and folysshe armoure. and of this maner this blasphemer railith and wonderythe, I wolde to god, that he were nat a blasphemar agaynst the spirite of god, and wolde nat speake wittingly agaynst his cōscience, with what armoure do we resyste these enemyes of Christe and hys worde? Is it nat the eternal scriptures of god? and this iugeler callythe them vayne and folysshe. But what is the cause that he was nat present at this laste conflycte or disputation, at Argentine, where he myght haue be sure to haue dysputyd with the Byshopes of the same Cytie we wyl gladly giue our selues to deth

if

if we be ouercome, and conuicte, where as if he were cõuicte he shulde sustein no daũger at al. but he wolde nat that the people shulde knowe hys lyes, the whiche had be dysclosyd in dede, if he had dysputyd, ye or to speake near the marke if he had be presẽt at the sayde conflicte or dysputacyon. the symple people, hauc the iudgement of the spirite aboue al suche proude bugges the whiche we call *Magistri nostri*, bycause they loue the worde of god, the which the other be about to suppresse & tread downe. For is it nat wrytten? Thou hast made me wyse, ouer myne enemies thorowe thy cõmaũdmentes, for it is to me euerlastig. I do perceiue, aboue all that teache me, bycause thy testymonies be my studye. I vnderstande aboue olde men, bycause I haue searchyd, thy commaundmentes. the hundrethe & .xviij. Psalme. Forthermore frõ these sage and wyse men, god doth hyde his mysteries, the which he doth vouchesafe to reuele and open to the yonge lytle ones. they knowe and perceyue thys lyterature, and attrybute very muche to it, therfore they do nat entre in to the lordes power, verely

these other, be admytted into the sayd powers and feareful iudgemēt of god. For verely there is none although he be lernyd, that is admytted to the inteligence of the scriptures of god, but euyn he that dothe attrybute or gyue nothynge at all, to the scyence or wyt of man towarde the vnderstandyng of thē but alonly to the spirite of truthe. These mē wyl nat that the lytle flocke of Christe, shulde iudge of his voyce, and it perteyneth most chefely to thē. For be nat they the shepe of Christ, & he theyr shepeherde? but there is one voyce alone of this shepherde or pastor, which doth hyely please his shepe without any other. And they knowe & heare his saide voyce. Johan. x. It is also sayde to them, proue you the spirites, if they be of god or nat. whiche they do ꝓue, & knowe by the scripturꝫ of god, the which is ẏ only & most sure testimony to proue, if the voycꝫ of thē ẏ teache be of god or nat. also Psal. 18 & 118. & Esa. 8. they be callyd testimonies or witnes. let thꝫ Tregariꝰ, wt all his secte, outrage as much as they wil and denye the worde of the lorde, that is to saye, that the companye of the

faythful to be apte iudge of the worde
for wtout doubte he shal shortly slyde
downe & fale, bycause he goyth aboute
it with stafe made of rede, of the sha-
dowe of Aegypte, of the dreames of
men. If god be with vs who is agaīste
vs? Let nat thys hartles knyght ouer
boldely promyse to him selfe the vyc-
torie. I saye yet agayne he shall fale, &
be confoundyd. we be nat aboute this
thorowe our selues, but thorowe the
stone, that is, our fayth by Christ, co-
uyteth to subuerte this lyeng and wyc
kednes. He hath his hedde, antichrist
to whom he dothe attrybute and gyue
more then to Christe, and to whom he
dothe cleaue with all his harte, the ve
ritie and truthe of Christe setaparte.
wherfore we of neccessitie muste nedes
hate him accordyng to the sayenge of
Dauyd Psalme. 118. I haue hatyd the
wycked, and Psalme. 138. Dyd nat I
hate lorde them that hatyd the, & was
mouyd ouer thy enemyes? I dyd hate
them with a parfecte hatred, and they
were made enemyes to me. wherfore
nowe in the meane seasō let him coūte
vs for mockers, bycause we be aposta-
ta

ta from Antychryst, & curse him lest yt we shulde be apostata from chryst, and let hym opprobryously speake agaynst vs what he wyl, for we glorye for them al byfore the lorde, of whō his destruc tyon is at hande, by cause that baren tre is not abasshed, to coūte yt sayers of truth, for mockers, for no other thīg but by cause they speake the truth / as who saye / the truthe it selfe were a mockage. Thys wyked man wyll not be ouercome of the truth, of the which we glorye in the lorde to be conuycte, for we our selues in tymes paste dyd walke ī the spirite of errour, but nowe the veryte of god hathe ouercome vs. by the which god hath delyuerȳd vs. ye and dayly doth delyuer vs, frō the most greuous darckenes of ignorance and errours, whome we do instantly pray, yf he wyl make perfyte the thynges whiche he hath begonne in vs, we wyl not be conuycte of the decrees of men, by whom he is cōuycte, and most shamfully straungelyd, as I very well knowe, so that in the thynges of god, he maye be confutyd, of innumerable chyldren, and husbande men, for it is

to wyt, that the most vyctorous word of god, which they louc, is able to preueyle agaynste a hundreth thousande suche as Cregaryus is, if our armour be nat inuyctoryous (as he denyethe them to be) lette hym condescende or come forth, and proue howe inuyctoryous they be, but he doth warre ī horses, and charyotes, that is to say with the sotletyes of men, verelye we warre in ẏ name, and worde of our lorde god in the whiche we despyse, hym and all that warre agaynste vs, he dothe also say that the Churche, is not so destytute, namely in thys golden tyme, that she shulde not haue her warryours, truely thꝫ myght be a sainge of blynde Byarde oh howe nobly doth he know what the churche is, and who be her warryours, he supposethe the church to be that whiche countethe the wyse men of the worlde to be her sodyours, as who shulde say it were not wryttē. I wyl destroy the wysdome of yᵉ wyse and wyl cast away the vnderstandinge of the prudent, where is ẏ wyse, where is the scrybe, where is the searcher of thys worlde, hathe not god made the

wys-

wysdome of thys worlde folysheness.
1. Corinthy. 1. these be not the soudyours of the churche of god, but the symple, pure, meke, that with all theyr hart cleaue to the worde of god, most hyest, of suche, that be of thys kynde, the frunte of the greate warre of our churche which is peasyble is ordyned the whiche is called by the Hebrewe terme Schulamitis, and not Sunamitis as he supposethe, for the Hebrewe bokes haue it wrytten of thys maner in the syxt Chapiter of the Cantikles Reuertere, Reuertere Schulamis. ye which wordes in englysshe be, returne, returne, or turne agayne my peasyble churche, and in the. 7. chapiter. what shall ye fynde in my peasyble churche, but companyes of warryours, spoken by thys terme, Schulamis, let hym haue hys churche, the whiche he calleth Sunamis, that is to say the synagoge of Antychryste, myserable, captyuate, stony, & indurate, & we wel haue sures the whiche we cal Schulamis, that is to saye, the churche of god, the spouse of true Scholomon which is by interpytacyon of Chryst ye peasable kynge

all whose soudyours, stronge, ye most strongest, be alwaye gyrded with the most persynge sworde of the worde of god, for nyghtlye dreades Cantik. 3. & these soudyours be made moste ware and wyse to the battelles into the conjuringe of Antychryst, whom god him selfe hathe made truely wyse Joh. 6. of whom the reprouable Aegipte Sodome, & Babylon, be not able to suffer the leaste scyrmyge, or lettynge lose, nor neuer coulde. Thys Trygaryus, dothe saye, that we threaten greate thynges, but to whom, or do we thretē our selues, do not we rather open, and declare the thretenynges of the dreadful power of god, the which we be certyfyed of, shall fall most greuous into the kyngedome of the sonne of perdycyon. he dothe also saye that in bryngynge vp rumoures, and sclanders, we so perpetually be of one mynd, that no man doutethe of it, but we haue al one spirite, I make answere, that when we cal them wolues, beastes, antychristes we do not sclāder thē, but shewe forth what the spirite doth iudge of thē, by the testymonye of scryptures but it is

not

not alonly, in this one thinge, that we be al of one mynde, for we do dyssente almost in nothyng, that ye same spirite of god doth teach vs in the sayd word he dyd prophesy as Cayphas dyd, ye euen agaynste his wyl, nat dylygently markyng yt we hade al one spirite although he wolde ỳ his sainge shuldbe otherwayes vnderstãded. But nether he nor yet al his sinagoge, I any thing be of one mynde, sauynge in thys that they haue all conioured agaynste god, Chryst, and his verite, for what do we se in them perpetual stryfe, of Thomystes, Scotystes, Occanistes, of Nomynalles, Realles, Summeles, and suche other of thys kynde, stryuynge euen contrarye one to an other, whereby is wel knowen that they haue nothynge comen with the doctryne of chryst, ye whiche is the doctryne of mekenes, & vnyte, & they be also straũge from hys spirite, he doth furthermore saye that we with a vayne glose of wordes, do wrast and wythe the holy scryptures into our owne sẽce, wher as we do submyt our sence by all meanes into the seruyce of the scrypture of god, and

glory to be ouer comē of the truth as any man may openly perceyue, yᵗ shal loke vpon our commētaryes, and also we do affyrme nothynge, that is not proued by the open testymonye of the scripture, what is the cause therfore ꝑ he dothe counte our exposycyons for vayne, but that he is aboute with hys craftines to mocke & haue in derysion all the scryptures of god, wo be to the thou blynde iogeler, for thy iudgment is at hāde, by cause ꝑ arte not affrayed to count the testymonyes of god most hyest, for vayne and folyshnes, peraūture thou doeste thynke the spirite of god to be cōpared to thy doble craftynes, yc warsse then a fore, but ꝑ shalt shortlye be destroyed with the power of the same spirite, we wyll not cleaue to the counsel or phantyse of any man excepte it haue the testymonye of the scryptures of god, in what thynge do we erre thē, or what haue we reprouyd at any tyme, that dothe agre with the scryptures of god, or what other thinges shulde we receyue, we do receyue the wryttinges of men, that agre with the sayde scryptures, not for the men,

but

but for yᵉ truth sake, the word of truth ought to iudge, who shulde haue wryt ten ryghtfully/if they deny, ỏ we haue the truth, let them improue our proba tyons, by ỹ worde of god. Tregaryus wyll do it, he makethe argumente Pro and Contra, Primo, secundo, et tertio. &c. we wyl heare this sainge, yᵉ lorde speketh it, to whose least iote of speaking ryghtly taken, we gyue place, but we openly accurse the sotletyes of Tregaryus and hys secte, not bycause we be ignorant ī thē, for we haue labored our selues in such sophestycal knottȳ, but bycause it is wyked, and agaynste the worde of god, to entreate apō the scryptures of faythe, with suche contencyous argumentes, nor we do not denye (as he dothe impute to vs) that the worde of god may not be expounded, but we wolde not that this exposycyon, shuldbe of the proper sence of any man, although he be learned, and holy, but of the sence of Thrysst, which is than so, when we expounde scryptures. by scryptures, for as I haue spoken in many bokes, it is impossyble, yᵗ any man shuld ryghtuously. expounde

scryptures of hȳ owne sence or brayne
And yet beſydes thȳ Tregaryus hath
added to, a blaſphemye agaynſte the
lorde, that he ſuppoſythe there to be
many goddes, that can be no maner
wayes erre, the whiche doth perteyne
alonly to god hym ſelfe the hyeſt, and
greateſt, beſydes whom ther is no mo
goddes, for who, but he is immutable,
ſo that he can not erre, for all ſayntes
haue ſynne i. concupiſcence, as longe
as they lyue and ſay as is wrytten, in
the fyrſte canonycall epiſtle of Johan
the fyrſt Chapitre, yf we ſhulde ſay yt
we haue no ſyn in vs, we deceaue our
ſelues and truthe is not in vs, but for
all that they do not worke iniquite or
wekydnes for ſyn dothe not reygne in
thē, as is playnly declared Ro. 5. 7. 6.
he is afrayde alſo leſt that he be iniu-
ryous to the electe, & in the meaneſeſō
blaſphemyes the lorde, god hathe no
nede of our lyes, no nor yet hȳ ſayntes
verely when god hath mercy of yᵉ ſyn
ners, or the iniuſte, and maketh of thē
ſayntes theyr vnrytouſnes doth com-
mende, and laude yᵉ rytouſnes of god
Ro. 3. for verely from thenſforthe hys
iuſtyce

iustyce appery the more glorious, and he is manyfestly declaryd to be iuste, & true, in hȳ sermones when he is cruell ouer the wekyd and the rebellyon nat obseruyng his promyses is iudged, he dothe fayne hym selfe to wryte for the church of god, and yet dothe nothyng els: but aledge the decrees of men/ for that thinge that this crafty false prophete doth of the councelles, he doth it so that he is about to subuert at the pryncyples of fayth, I do confesse, yt he speaketh many thinges true, chefly in the begynnynge, but at the laste he doublethe his voyce of the churche, & her cōuncelles, wherby he maye more lyghtly & surely powre out his poysō, but as I sayde in the begynnynge he is answeryd enoughe at ul to his questyons of them afore named, It dothe greaue me sore/ moste noble prynce, to make answere to the wekydnes of thȳ deceyuer, I wold but alonly gyue you warnynge, that you with al dilygence shulde flee, and auoyde, the poyson of hym, and suche other, for you must do so of necessyte, if you wyl play yᵉ true prince/ or els it is impossible that you

shuldebe sauyd/nowe perceyue/ I do
thys with a greate hope/remembryng
our olde amytye/the whiche in tymes
passed/you dyd vouchsafe apon me/ &
of ye noble mynde of your good lord-
shyppe/I wyl not go aboute to oynte
your hede with oyle of a synner / the
burden is great that oppressythe you,
take hede therfore lest you perysshe vn
der it/take hede also;that you haue vn
der you/true chrysten people / and yt
chryste may reygne in them / for then
you shall chefly play the true prince/
when you chefly gyue delygence/that
Chryst maye be a prynce in your sub-
iectes/take hede also yt the most pure
worde of god may be preached to you,
banysshe from your landes/al false pro
phetes/wolues,& suche maner of mar-
chande mē/& I wolde that you shulde
perfytlye knowe/that if youre people
perysshe your soule shalbe for theyres,
ye if it be thorowe your cause,& if ther
perysshe but one/ pryncypally beware
of al hoded men/for al they/excepte a
fewe/haue coniured agaynst god/ and
hȳ chryst/but aboue al other take hede
of these,for they are to be fiede of you
that

that glory them selues wykedly/ with the tytle of obseruantes/ execrable to all Chrystyanes/for theyr ypocrysye, hathe lede very many/ye almost innumerable to death/ I pray god yᵉ hyest and best, that they maye shortly be expulsyd/the courtes of al princes/& by lytle,and lytle,it is hyely necessary yf you extyncte/& put downe/the tyrannes of the kyngdome of Antychryst.i. these dysceytfulnes of perdons ydolatry of sayntes that slepe/the offycyalles courtes / cursyd costomes / by no meanes to be permytted of Chrystyanes,the outragiousnes of sectes,with al such other,& then conceaue in your mynde, that you wyl haue holy scryptures in your hãdes, & stody vpon thẽ nyght,& day,the holy gost wyl teache, and enforme you / by what meanes all thyngs shalbe wel orderyd withi your kyngdome,for & yf you deny the word of god to the people , they ought not to obeye you, for they be the shepe of Christ they wyl be fedde with ỹ meate of his holy worde, therfore al the people of the faythful,maye saye to theyr princes/& rulers,ye they be bounde to

make

make cõgregatyons for it, and say/we wyl heare the worde of our lorde god, we wyll not heare the decrees & lawes of the pope/we wyl not yᵉ decretalles of these glosing sophysters, the which yf prynces/or rulers wyll denye them when they wylbe taken for faythful, ỹ sayde people may depryue them theyr kyngdomes/ & lordshypes/the people be subiecte/in al thinges, to princes, & rulers/sauynge those thinges/that be against the worde of god/or that they shulde not haue the worde of god preached/ let your hyghnes gyue place to the truthe/ and god shal encrease you in althynges/& establyshe your kyngdome. I was aduertysed of late, that bycause a certeyne minyster (as we cal it) a preest, despysynge yᵉ decre of antychryst, prefarryng the precepte of god is maryed to a wyfe/for the which, he is taken prisonerof a certeyne tyrante thorowe your consente, & they do saye that he doth persecute him to deathe/ take hede, that you consent not to any man, for your soule shuldbe for his, he hathe done a thynge necessary, which god hathe commaunded to al that can

not

not abstayne, as I haue copyously opened, in my boke of matrymony and euedētly proued it. To ỹ most chrystē kynge of Fraunce, the whiche I dyd put forth because of my owne mariage for I am maryed, altho the synagoge of the son of perdicyon was madde at it, for we must rather obeye god then man, god hath cōmaunded matrimony to euery man, that can not abstayne, ỹ pope prohibyteth, and maketh ypocrytes, to whom shuld we gyue place, not to god, the lorde dyd make no distyncton betwyxte the layealtye, and the clargye the cōmaundement is general perteyning to euery mā, of euery state ye and if your highnes wyl beleue the truthe, take a wyfe, and by your exmaple you shal destroy this cursed decre of antychryste, for when he dyd commaunde to the Clargy, chastyte of lyuynge contrarye to the worde of god, he dyd multyply al maner of lecherye, and to speke the truthe thys reprouable order is spronge of no other thing but of dysceytfull spirites, ỹ doctryne of deuylles, as you maye playnly perceyue ỹ first of Tim, 4. the same iudgement

gement is of the prohybyting of meates, i the same place very copyously I hade no space nor tyme to wryte many thinges to you therfore I haue briefly made answere to that wyked Tregaryus wherin I haue putte moch good councel, bycause this deceyuer goeth about falsly to instructe you, of ye authoryte of the coũcelles of the church of the which matter we hade comunycatyon very oft in your palace, I shal also adde to. 385. Paradoxes or cõclusyons/concludynge another thinge then Tregaryus hathe teached, I do also make redy my selfe, to answere to them al, where so euer it shalbe, eyther in Germanye or in Fraunce, or where so euer they wyl, so yt they wyll heare me, & not go about to put me to deathe vn harde, I wyl dysputethe matter openly if the counsel be holdē in Frãce and wyl no other iudges, but the most pure worde of god, and all that iudge syncerely after it, bycause it is no otherwyse lawefull, in case they ouercome me with the worde of god, and proue that I dyssent from the truthe, in those thynges that I shall affyrme

by

by the same worde, let them order me as they thynke it beste, and yf they be conuycte, I wyl not that they shulde be in danger of the least heare of theyr hede, but alonly let glory be gyuen to the truthe, wherfore I beseche youre Lordeshyppe to accepte thys treatyse of Paradoxes, or conclusyons, compendyously concludynge almost all what soo euer dothe perteyne to Chrystyanytye / and doo not dysdayne my dewetye towarde your hyghenes / and peraventure God, the greatteste / and moste hye, wyl graunte that I may shortlye put forthe vnder your name some thinge more exelent, peace and grace, of oure Lorde Jesus Chryste, and ioye of the holye goste be wt your noble lordshyp and with al youre people. So be it.

¶ The cause of the greate blyndnes of the worlde, whiche hathe cõtinued so longe tyme, by what meanes the verytye of scriptures of god hathe be hydde and suppressyd.

Capi. i.

¶ The Paradoxes.

OF Christ and his apostles, the same veryte & truthe, was diligently preached, whiche nowe is opened agayne with his gyfte and spirite. 1.

They dyd preache the moste pure worde of god, wt the same sicerenes, that it was reuelyd & shewyd of god: nat admyxted with proude phylosophy, chyding sophymes, dreames, decrees, & tradycyons, of mẽne. and to do the same we our selues be aboute, and couit with all our hertes. 2.

¶ For it is vnpossible, that any man shulde perceiue the scriptures of god by carnal wysdome, as. S. Paule dothe say in his fyrst epystle to the Corinthians the. 2. chapitre. sayeng god hathe made them open by his spirite 3.

for the spirite sercheth althynges, ye the botome of godes secretes.

4. ¶ Uerely the alonly spirite of god is the moste lawfull interpreter of scriptures, and most surely dothe iudge of the secretes of god. i. Corinthians, 2. the thyngs of god, no man knoweth, but the spirite of god.

5. ¶ who so euer dothe preache and expounde the scriptures, nat of this spirite powres forth his dreames & lyes for he is then carnall, nat perceiuyng those thyngs that be of the spirite of god, for they seme but folyshenes to him. wherfore he can nat perceiue that (as I haue sayde) they be taken in spirite. 1. Corin. 2.

6. ✱ God hathe gyuen to vs, the moste surest testimonie of his spirite, that is to say, his scriptures, by whom is wel knowen who dothe iudge rytiously or no. so scripture is called a witnes or testimonie. Esaie. 8. & the Psalme. 18. and very ofte in the. 118. Psalme.

7. Euery exposicion of any place of scripture, whiche dothe dyssent, from no other place of the same scripture, is of the spirite of god, but if it do dissent

sent in one iote, it is nat of the holy ghoste, but commeth of the lyeng and folyshe sense of men, for euery man of hym selfe is a lyer. Psalmus. 115.
✗ Nat longe after the apostles dayes 8.
Doctours began to expoũde, the most spirituall scriptures of god (agaynste theyr propre nature, and ordre of god whiche had openid thẽ) after the wysdome of the flesshe, ⁊ moste vayne phylosophy, admyxtinge them dayly with theyr reꝓuable soteltyes ⁊ sophymes.
☞ By what meanes it came to passe, that they were depriued the equal iudgement of god, and true intellygence of scriptures, anb blyndyd euery day more then other, so that by the multitude of sophymes and carnall inuencyons the lyght of euerlastyng verytye and truethe was vtterly hydde.
☜ wherof the moste pure textes of scripture were forgotten, and inuentoures, feynours, and dreamars were receyuyd, as chydyng/ Sophesters/ Scotystes/ Thomystes/ Occanystes Summystes/ and suche other. ☜
☞ After that mannes wysdome and 9.
proude phylosophy was admytted, to

the exposycyon of scriptures of god, whiche is impossyble to it, for it peruertyth the germane and true sense of it, and we fall in to the moste rude and ieoperdouse confusyon of blyndenes ygnorance and errours that almoste there shuldbe none that walkyth nat in lyenge. ☞ : ☙ : ❧ : ☙ : ☜

10. ☙ Also nat longe after the apostles tyme, vnto these happy dayes, hathe be the very worldes of blyndnes and darkenes, but nowe the nyght & darknes be gone, and the amyable daye of verytie and truthe is at hande.

11. ❧ It is heresye to say, that to cõuicte heretykes, we hadde nede of sophistical soteltyes or mannes phylosophy. for verryly god is neuer knowē by thē nor they by hym, bycause no man may stryue, for god and hys veryte, bycause it is contrary to God. Forther more the wysdome of this worlde, is dystroyed, ouercome, and reproued, with the alonly and moste pure worde of the crosse. 1. Cor. 2. and the chapitre folowyng, Paule dothe saye that he dyd nat come to the Corynthyans in eloquẽce of speakyng, or wysdome, but

but that he might open and shewe the testymonye, of Christ Jesu, and many thynges of thys matter in the same place. ☞ : ☜ : ✻ : ☜ : ☞

☞ They that beleue by eloquence, sophymes, philosophy, and suche other wordes of mannes wysdome, to teache Christe, wyl that our fayth be in wysdome of men whiche is impossyble at the leaste of true fayth, whiche is nat but of the worde of the crosse and open shewynge of the spirite & power of god. 1. Corynthyans. 2. ☞ : ☜ 12.

✻ In all the ieoperdouse tyme of erroure and darkenes, we were heretykes, systmatikes, from Christe and his verytie, and drowned in the most greuouse errours whiche we coulde nat perceyue of our selues, for bycause ye alonly iudgement of the flesshe (that dothe neuer condempne it selfe but is alway aboute to ordayne it, ye aboue god) was then receiued, & dyd please, and men dyd cleaue to it whiche god dothe hyghly abhorre. ☞ : ☜ : ✻ 13.

☜ The lyeng and reprouable sense, and iudgement of the flesshe, then reygnyng, after that, and contrary to gods 14.

des worde. was inuentyd the supercylyous, and proude state, of the pope, his cardynalles, and byssshopes, and what soeuer dothe perteyne to the apostatate kyngdome, as be the monastycall sectes, indulgences of yeres & dayes from pena & culpa. &c. decrees, and rules of men, vsurpyng of tythes, fyrste frutes, and oblacyons, inquisitours. i. prectoures of this herytycall iniquitie, promocyons of falsedeuynes, scoles of decrees, and such other of thys kynde execreable feynynges of the dyuell, by the whiche vnto the tyme apoynted, that is, vnto the tyme that the iniquities of this kyngdome of the sonne of perdicyon was endyd, the same kyngdome was establysshed,

15. ¶ The surest and moste euident sygne that this greate blyndenes hathe so longe endured, is that inuẽcions, tradycyons, and decrees of men, were regarded and setby, more than the moste holy lawe of god, and bycause ye pure textes and sense of the byble, were almoste clene extyncte and putte out of memory, besydes that in theyr exposicyon, euery man dyd folowe the dreames

mes and feynynges of hys harte, and nat theyr true and germane sense, nat the marke of the euerlastynge spirite, and dyd glory with hys inuencyons, so that there was none that myght be acountyd any thynge worthe at all in mynistery of the worde, but such a ruf ler, of whom might be sayde. Beholde here a goodly preacher a noble plate, with his newe inuēcions, in preachīg and wrytyng he is copyous, & moues mery conceites in euery place, that is as muche to say, as derysyō and moc= kage of the holy ministery of the gos= pell, and to be briefe, the byssshopes, a= postles, and prophetes, of god, were nat serchyd for. But Antychrist and theyr synagoges whiche with theyr inuēcyons with one brethe, can pro= uoke men bothe to laughe and wepe, vomyte a hundreth allegaciones, pra= tyng and preachyng to the people, de crees and lawes of men, customes and deades of many yeres, examples and dreames, of olde wyues, monstrous ly es of the kyngedome of Antychriste, ypocrytes, deceyuers, lyers, nat wyl= lyng to orden the iustyce of god, but

the iustyce of the flesshe, and of theyr sectes and of antychrystes nat sekyng the glorie of god, but theyr owne glorie (they dyd all stryue for the pope, and the minorites for theyr Francys, Bonauenture, Scote, and Occam. &c agaynst Dominike, Thomas, and Capriolus. &c. and so of other) slobelyes, deuourig vp wydoes, & inocēts howses, ye all the substance of the worlde.

16. ☞ Another sure and euident token that this blyndnes hathe ben, is discēcyon neuer ceasyng that hathe bene, amongest preachers, for what do we se in them but cōtencyon/ debate/and chydynge agaynste the nature of the holy ghoste, whiche is spirite of vnyō and peace, and of the sermons of god, whiche neuer sofferith nature of contraryosnes in thē, and agaynst the custome of the churche of god, whiche loueth true peace/and is enemy of contencyon. ☞ : ☜ : ✠ : ☜ : ☞

17. ¶ The thyrde & manyfest sygne, is abhomynable peace of the flesshe, for the worde of god bryngethe the sworde, & seperates chyldren from theyr parentes/and frendes from frendes, whose

louers

louers muste nedes sufre persecucyon for it is vnpossyble that the worde of the crosse shulde be without a crosse, & that it shulde nat be spoken agaynst for Christe & those that longe to him, be put in sygne of cōtradictyon. Luc. 2. bycause therfore that the doctryne, that hath contynued so longe, the decrees of Antechriste, the pryde, and al the apostasy of his kyngedome, hathe be obserued so longe tyme in an execrable pease so that frely this man of synne with the tyrannes of his kynge dome, what so euer they wolde, scarsly any man withstandynge, dyd ordayne chaunge and dystroy, contrary to the playne textes of scripture, by what meanes it is well knowen, this peryllouse blyndenes to haue reygnyd by suche contynuance. ☞: ❧ :☜

✱ The. iiij. and moste euydent sygne is, that lawes, lycencyous lyuyng, deuylyshe pompe, moste proude ornamētes, crownes, burletes, hattes, myters, hypocrysy hauynge no lyke, deceyuable chastitie, dyuersite and supersticyō of sectes, settynge vp of ydolles, chapelles, colleges, phaanes. i. of hye and 18.

monstrouse places, lyeng vulles, stelig of tythes fyrstfrutes and offerynges, vsurping of kyngdomes and lordshyppes, sacryfyce of masses, and all other atteynyng to the kyngdome of Antechriste, clene contrary to the immaculat worde of god. ☞ : ✻ : ☜

59. ☞ It was predestynat, that the sonne of perdycyon, the manne of synne, the pope and his kyngdome, whom the apostle. 2. Thessa. 2. dyd propheſye, to be reuelat: and byfore that he shulde be knowen to be hydde, & that by tyme and tymes, that is to say longe tyme & halfe tyme, for the laste tyme where as he thought to reygne perpetually, is cutte of the halfe, when he falleth by lytle and lytle, as he is knowen by the worde of god, he had neuer reigned so longe if we had knowen whom he had ben, all that tyme therfore yt he hathe reygned vntyl he was knowen by and by, where as he is reuelyd, by the mercye of god in the tyme pfynyte of god that is in our blessyd tyme, he begynneth to falle, and is perysshed with the swoorde of the mouthe of the lorde, and dayly he is tossed & plucked, without handes:

And for that cause, the lorde hath opened with his worde, fyrste that the pope and as many as do pertayne to his kyngdome, be the chyldren of perdycyon, for no doubte who so euer is nat apostata and alyenat frome that kingdome is apostata and alienat and a scysmatyke frō Christe, wherof they may be bothe callyd chyldren of perdycyon and deceyuynge other with theyr lyes. 20.

✱ Secondly, he hathe shewed, that they be men of synne, bycause al theyr affectyons and cogytacyons and workes be synne. Also with theyr tradycyons, and synnes, they haue encreasyd synne, aboue al estymacyon, there was neuer man from the begynnyng of the worlde that hathe so bounde mennes conscyence as the pope and his tyrannes, that is cardynales, and byshopes with theyr reprouable counselles. 21.

¶ Thyrdly god hathe made manyfest to vs, that who so euer hathe the prymacye of the churche of Satane, and is takē for the pope, is aboue al other the sonne of perdicion, the man of syn and antychriste, whiche dothe exalte hym 22.

hym ſelfe aboue all that is called god or worſhypped (ſuppreſſing the lawes and true worſhyppe of god) ſo that he dothe ſitte in the tẽple of god as god, and is taken of the faythefull, whiche be the quycke temples of god, for the vycker, of the hye god.

23. ¶ Nowe afterwarde that god hathe manifeſtly ſhewed to vs, that the papacye, that is the kyngedome of Antychriſte, is the kyngedome of ſynne to be abhorryd and damnable, it is neceſſary for all that do attayne to it to be alyenat from it, and to coũte them for nothynge but as dregges, or caſtynge out of dyuelles, to attribute nothyng to them, to truſte in nothing that they do, as in decrees, excominycacyons, pardons, pryuyleges, bulles, with ſuche other bagage. And the ſame of the pope, cardynalles, patriarkes, legates archebyſhopes, falſebyſhopes, chanones, and monkes, and ſo of all other.

24. ☞ we haue a ſure knowledge, ſpecyally in .iiij. thynges that the doctryne whiche nowe is reuelyd, to vs of the lorde is the very and mere truthe, fyrſt that the pure textes of the byble, the

deceyuable inuẽcions of men abiecte, be dylygently receyued, wryten, and preachyd. The ſeconde is, that al ſyncere preachers although they be perſonally ſeperate, nor one of them hearyth nat another or rede his wrytings yet do they for the moſte parte agree, but in caſe they dyſſent for a tyme, in any thyng then the ſcriptures of god, delygently ſerchyd, they be appeſyd & contentyd. The thyrde is, although many do abuſe the lybertye of the goſpell, yet as many as do receyue thys doctryne, gently, and mekely, be meke, mercyfull, faythefull, reioyſyng in ſpirite, pacyent, verygentyll, full of charytie, procurig the glorye of god with out any ſuperſtycyouſnes, or hypocryſye, copyouſe in frutes of trewe good workes. The fourthe is, that this doctryne, is neuer reſyſted, nor ſpoken agaynſte, but of the chyldren of perdycyon, carnall men, antechriſtes, and men of ſynne, euyn as Symeon dyd prophiſy of Chriſte, in the. 2. chapitre of Luke, ſayng, in that ſigne that ſhall be reſiſted and ſpoken agaynſt. ꝛc. yet for al that they do nat ſpecially name

innocents/

innocentes, and true preachers it can neuer be but they shalbe resysted and spoken agaynste, for it is wrytten, if they haue persecuted me, they shal persecute you. Johñ in yᵉ. 15. cha. & agayne: all that wyll mekely lyue in Christ Jesu shal suffre psecucyõ. 2. Tymo. 3.

25. * The electe, that haue gone byfore vs, in the miserable time of errour and derkenes, although they dyd aberre from the hydde iudgement of god, yet for theyr electiõ, that is bycause they were chosen of god frome the begynnyng they were acceptable to him, for though he dyd abhorre theyr synnes, he dyd immutably loue theyr psones. For he by the purenes of theyr faythe hathe taken all theyr synnes, & hathe nat ymputed them, for pure faythe is imputed to iustyce. Roma. 4. & in the 33. Psalme. Blessyd be they whose iniquities be forgyuẽ and whose synnes be couervd, blessid is that man, to whõ the lorde hathe nat imputyd syn. &c. If these electe shulde lyue nowe, no doubte but they wolde gyue place to the truthe.

26. ¶ For all that the electe do oftymes erre,

erre(yet do they all say as is wrytten the. 118. Psalme. I haue erryd as a shepe that hathe peryshed) but for all that they were neuer brought into errour, for they do neuer consent to it, lest they perysshe in it, they do alwaye so erre that they say. Lorde my herte is redy, my herte is redy, verely they be alway redy if they were teachyd, to forsake all erroures.

Who soeuer couyteth, to be partta- 27.
ker of the truthe nowe openid agayne muste nedes confesse, al to haue ben in errour. For iuggelers in spirite, and doctryne of dyuelles, haue preueyled in these worldes of darkenes, in the moste horryble iudgement of god. For so god had predestynate afore the bygynninge, that in them shulde be tyme & power of darkenes of the kyndome of antychryste.

And although this was chefely be- 28.
gonne, in yt tyme the pope couyted, & vsurped the primacye of the worlde, & byshopes nat cõtent with theyr calle, but wolde be prynces and rulers, yet in the apostoles tyme, the mysterye of iniquite was wrought, in false apostles and

and false bretherne as you maye perceyue. 2. Thessa. 2 and. 1. Johanis. 4.

29. ¶ They that can nat take the mysteryes of euerlastynge truthe, but wyll perysshe perpetually, let them beware that they condempne them nat. For who can condempne the thinges that he perceyueth nat, and be without synne let hym humiliat hym selfe before the lorde, and confesse hys ignorance, whiche if he do in verytie, without doute, he shall optayne, hys desyre, for the mysteryes of god, be hydde frome them that loueth carnall wysdome, and truste to it, and be openyd to the meke, and chyldren. Matth. xj. Luc.

32

¶ Of the holy churche of god, and reprouable synagoge of Sathan of canonysynge, and inuocacyon of sayntes.

¶ The seconde Chapitre.

The

The churche of God is the vnyuersytie of all sayntes, and them that be predestinate, whiche haue ben from the begin nyng of the worlde, and shall be to the ende.

Ecclesia is a greke worde callyd in laten, *Congregatio* in englyshe a congre gation company or churche.

¶ They be sayntes, that be translatid from prophane or worldly thynges, to godly, and spirituall thynges, & made holy and consecratyd to god. That thīg is callyd holy ī scripture that is nat comune, but seperate to god, so those thīgs were callyd holy in tymes paste that were offeryd, in the temple of god, and then they were sanctyfyed whē they were offeryd, and so we pray let thy name be santyfyed. That is we pray, that thy name that is to say thy fame, may be knowen and beleued of al men alone to excell all other and may be countyd for suche a one, as in very dede it is. And that all men may confesse, that there is no prophane or co men thynge in the, but that thou arte

alone, holy/good/iuste/myghty/ euer lastyng/nat hauyng another god lyke to the in thy maiesty.

32. ✠ what so euer is of faythe is a holye thynge and iuste, and he that worckes/ and lyueth, so of faythe, is a sayncte / & ryghtwyse, and what so euer is nat of fayth, is prophane, and synne. Roma. 14. and they that do suche thynges be vniuste/worldly/and vnclnee.

33. ¶ He dothe lyue/and worke/of fayth that dothe al thyng with a sure truste, of goddes goodnes. beleuyng in hym that he shall receyue grace / and that nat by his owne meryte/but by the metyte of Christe and his hye goodnes.

34. ¶ To lyue of faythe/ and worke of it or in the name of the lorde, or to hys glorye/be taken all for one thynge in holy scrypture.

35. ✠ Faythe is in euery worde of god/ whiche is fulfylled, by the meryte of Christe and veryte of him that promiseth it/and it truly is nat virtuall/habytuall/or abydynge (as Sophesters put. But actuall/true/hole/syncere/ sanctifieth, quickeneth, & iustifieth, the beleuer, Abacuc. 2. a iuste man lyueth

of

of faythe. 7 Roma. 5. we beynge iustifyed of faythe let vs haue peace. and againe. Ro. 3. 7 Galt. 2. euery mā shall nat be iustified of workꝭ but of fayth.

¶ All true faythfull, be sayntes/and therfore Paule wrytyng to the faythful, callyth thē saites. Ephe. 1. Col. 1. 56.

* The churche of god is inuisible and spirituall, as faythe is, verely no man excepte he haue it by reuelacyon, can surely defyne of other, if they be of it, although there be many sygnes, as is if any man wyll be ruled, in al thyngꝭ, with the worde of god, and profesle Christe in his actes. For it is wryten the prayse of him, in the cōgregacyon of his sayntes. Psalm. 149. I do nat say them that be of the churche of god to be inuisible, but the churche is called inuisible, bycause it is nat knowen by vysible and corporall thynges. 57.

¶ For when the worde of the lorde, is preachyd, moste purely it is neuer voyde without frute, but worketh all thyng, to which it is sēde of the lorde Esa. 55. wherfore whersoeuer it is so preachyd it is certayne, that there be some that be of the churche of god, in 58.

whom it bryngeth forthe frute, but we can nat specyally shewe one of them.

39. ✻ The pope, ye with al his kyngdome with hym can nat surely shewe one elecie, or sayncte, therfore they can canonyse none or adscrybe them in the nũbre of sayntes, for alonly god knowith whiche be his. 2. Timoth. 2. and those to whom his wyll is to reuelate.

40. ✻ Electe haue no nede, nor wyll nat at all any other canonyser, besydes hym that dothe adscrybe them in the euerlastynge numbre of hys sayntes, and boke of them that do lyue.

41. ✻ Therfore all sayntes, do hyely abhorre the canonysyng, of the pope, by cause it is no other thyng, then a feynyng of the dyuell a stronge huntyng, a multyplycatyon of ydolles, deceyuyng of the worlde, a turnynge frome the alonly Christe our true and moste suffycyent medyatour, besyde whome god wyll none. For all though god is to be praysed, in his sayntes. Psal. 115. Yet they be nat our aduocates, wherfore we ought nat to call vpon them:

42. ✻ For that man Jesus Christe the medyatour of god and mẽne. 1. Timo. 2.

is

is our aduocate, and a mercyfulnes for our synnes. 1. Johannis. 1.

¶ The holy mother of god, and all sayntes do abhorre, aboue that at can be spoken, and hate vowes and pylgrymages, to theyr sepulchres, and buyldynge of chapelles, and ydolles; and suche other of this kynde. by cause by these, the people, be turned frome syncere truste in god, and his Christ, of al meruels, and wonders, as wel of these as of all other lyke. I haue spoken of in the boke of the causes of the blyndnes. rē. tracta. 5. capi. 12. 43.

¶ The pope and other with hym, that canonyse, vsurpe that whiche is ppre to the alonly god, that is to adscrybe and numbre, his electe. 44.

¶ To adfyrme that the pope, or any other men may canonyse, the electe of god, it is heresye, by cause it dothe dissent from holy scrypture. 45.

¶ Alonly the electe, whom god hathe adscrybed in the eternitie, and numbre of his sayntes, be of his churche. But vnto they beleue they abyde without the churche. 46.

¶ For any man to be of the churche 47.

of god kynde condycyon, age, nacyon coloure of clothyng or deynteousnes or any other outwarde thynge nothig profyteth. As is playne. Galath. 3. Coloss. 3. but synccre faythfull, do admyt no outwarde thynge that dothe nat agre in all thynge with the worde of god.

48. Wherof it foloweth, that it is heresye to affyrme that the pope, cardynalles, byshopes, with all his kyngedome, be of the churche of god, which is meke all pure and holy. Furthermore (as I haue sayde) it is fuisible. i. it maye nat be knowen surely, by outwarde thynges although it haue alway the externe workes of faythe. for it dothe althyng of faythe, whether it eate/drynke or any other thyng. But that it dothe thys of faythe there is none but god, and he beynge worker that seeth.

49. They that be of the cōgregacyon/ of the wycked/ haue ofte workes aperyngly good/ & very ofte apere to the electe to be more holye for it/ verely god knoweth that all theyr workes be euyll bycause they be nat of faythe.

Ther

¶ Therfore of faythe/and infidelyte/ good workes and euyll iuste/ and iniuste/do come. 50.

¶ who so euer lyueth nat and worketh of this forsayde faythe/is of the company/and synagoge that is spoken of Psalmo.25. I haue hatyd the churche malygnant/and. Apocalip.2. I knowe theyr blasphemyes that saye they be Jues/and be nat/but be the synagoge of satane.and agayne.capitulo.3. beholde I shall gyue of the synagoge of satane that say they be Jues & be nat. 51.

¶ Of this kynde/is the hole churche of the pope/it is so muche lesse that it shulde be/ of the ympollutyd churche of god. 52.

¶ All that be of the synagoge/of the pope wyl be callyd ecclesiastycall/and there is no lye more open thē this. If thou do referre this name to the churche of god / in a respecte they may be alonly callyd ecclesiastycall or spirituall to the churche of the deuyll. 53.

¶ Therfore bycause/ the kyngedome of the pope / hathe nothyng comen / with the churche of god / as many as perteyne to hym/be the very chyldren 54.

of his worlde/ veryly all other/ if they be noble men or marchãtes, artificers/ or husbandemen/ so that there be syncere faythe/ in whiche they lyue / and worke/ and dyssẽt from the kyngdome of the pope / be ecclesiastycall/ and of the churche of god/ to whõ these scismatikes haue done the most poysened iniury and wronge bycause they haue callyd them seculer and carnal or temporal/ and they haue cõmaundyd with a hatefull pryde them selues to be callyd ecclesiasticall and spirituall.

55. ¶ Uerely who so euer is of the churche of god is ecclesiastycall and spirituall/ and dothe all thynges of fayth/ whiche be spirituall.

56. ¶ The sinagoge/ of the pope is more aduersary to Christe/ then the turke / for the emperoure of trukes sofferyth faythfull that be in his landes / to lyue after the pure worde of god/ whom these blynde enemyes of mekenes / dothe nat cease to reclame agaynst in the myddes of theyr blyndnes.

57. ¶ wherfore it were better for vs to lyue vnder the empyre of the turke/ then the pope. truely it is lawfull for fayth

full

full to lyue vnder any prynce / so that Christ ⁊ his worde be frely sufferid, as it was lawful for the Israelites to lyue vnder Nabugodonosor, Cyro, Daryo, Assuero, ye Romanes, ye Asseryēs. ⁊c̄.
✱ From this forsayde synagoge there may none passe, to the churche of god excepte he fyrste forsake the pope, and his decrees, for the pope, and Christ, be more contrary then fyre and water. 58.
☞ He is the very greate and true antechriste, and all the tyrannes of hys kyngdome. i. cardinalles, and byshopes. ⁊c̄. ⁊ they that do nat dyssent frō hym be also antichristes. 59.
☙ Euen as it was necessarye to the blessyd angelles, to theyr eternal helthe, to dyssent from that fyrste angell apostata, so to all that couit to be sauid, it is necessary to be alyenat from the pope, and his kīgdome orels they shall neuer truely knowe Christe and cleaue to his verytye, with full herte, wherfore they muste nedes peryshe at the laste. ☞ : ☙ : ✱ : ☙ : ☙ 60.

¶ Of the comunyon of sayntes of excomunicacion ⁊ bulles of the son of perdycyon. Capi. 3.

61. ll that be of the churche of god, haue theyr comunion to gyther of one faythe, one spirite, one grace, truthe, iustice pease, baptym, and of al gyftes of the spirite.

62. ☞Alonly by faythe they that beleue, be partakers of all these. For all the workes of god be in faythe. ☙

63. ✱Bycause the kyngdome of the pope lyuys nat of faythe, it can haue none of these it is so muche lesse, that it can gyue them to other. ☞: ☙

64. ☙ It is heresye to affyrme, that by the cursyd indulgences of the kyngedome of the pope the grace of god or remyssyon of al synes or of the thyrde or forthe or halfe parte or of one only synne is grauntyd. ☞: ☙: ✱

65. ☞And the grace of god, whiche is of faythe alonly be p̄sēt, al synnes be forgyuen, & nat ymputyd. But if it be absent, none is forgiuen, but al ymputid.

66. ☙ Therfore nat one or some parte of syn is remytted, but all to gether other remytted or holden. For that mā is blessyd alonly, whose iniquityes be

forgiuen

forgyuen and couerȳd, and are nat ym
putyd. Psalm. 31. so that if one syn be
retayned, yet dothe other temayne ha
tred, and cursydnes. ☞ : ☙ : ✻
✻ Bulles, Jubylyes, and all pardons, 67.
of the kyngedome of the pope, be no
other thynge, but dysceytfulnes, dy=
uelysshe iuglyng, surc nettes, to drawe
all the substance of the worlde, cursyd
marchandyse, fedynge of the enemyes
of god, an abomynable inuencyon, tur
nyng frō the syncere faythe of Christ
alonly profytable to dystroye soules,
and norysshe satannes synagoge. ☙
☙ who so euer, dothe truste to these 68.
false bulles, & dothe nat perceyue that
they be dystructyon, he is blynde and
shall neuer obtayne the grace of god
by them or remissyon of one syn, what
so euer he dothe or gyuethe therfore.
✻ Alonly god receyueth the electe of 69.
faythe, to the aforsayde glory and co=
munyon of sayntes, frome the whiche
he alone makyth infideles straunge.
☞ wherfore no man lyuyng, neyther 70.
popes, nor theyr bysshopes, nor all an=
gelles, and men togyther, can depryue
any man, the comunio of the faythfull

or lawful.

or lawefully denounce hym for ſuche one, excepte fyrſt it be pfeytly knowē, by teſtymonye of ſcrypture, that he be depryued it of the lorde.

71. ¶ Euery churche of the faythfull, and who ſo euer berythe rule, as kynges, prynces, and offycers, where as cauſe is, may ye they ought, do depue theyr ſubiectes the outwarde company of the faythful, yt is they ſhall nat dwell with them or otherwyſe kepe cōpany.

72. ¶ The cauſe for the whiche many be depriued this outwarde comunyon, is by adultery, horehūtyng, theſte vſure, curſyng, couytouſenes, cruelnes, exceſſe, and drūkenes, to be reproche to the churche of god. 1. Corin. 5. and to be apoſtata from Chriſte is to ſpeke a gaynſte the doctryne of mekenes and nat to ſufre it. As is euydent the ſeconde canonicall epyſtle of Johan.

73. ¶ No congregacyon, of the faythful, may lawfully other dreade or receyue the abhomynable coſtomes, interditementes or decrees of the kyngedome of the pope, for truely they can hurte them that beleue no mauer wayes.

74. ¶ In caſe any man, for thynges that

agre

agre with the worde of god, or bicause he is rulyd by the worde, be excomunicate, cursyd or enterdyted, of the pope or his, it is turned to him into the most precyouse and amyable blessynge, for when they curse god blessythe. Psal. 108. and to those that loue god all thinges be wroght in goodnes. Ro. 8.

¶ Of true goodworkes and the lawe, of grace, and the gospell, and vertues of the faythfull. Capi. 4.

All though we be iustyfied alonly by fayth yet 75.
workes be necessarye.

* Faythe is neuer without true goodworkes, for he hathe his effycacytie by loue. ☙ 76.

☙ Trewe good workes be, what so euer is of faythe, ye to eate, to drynke to slepe, so there be no excesse. ☙ 77.

* what thynges that be nat prohibite by godds worde, may be done in fayth other may nat. ☞ : * : ☜ 78.

☞ what so euer is nat of faithe is wicked, though it apere outwardly good/ iuste, and holy. Roma. 4. 79.

Faythful

80. ☞ Faythfull to do well, haue no nede of decrees, and tradycyons, of men.

81. ☙ These be doctryne, lawes and tradycyons, of men that do nat consent, with the scriptures of god, or els they parteyne to them, for the doctryne of man is lyeng, bycause man is alyer. Psalm. 115. trewely the worde of the lorde is verytye. Psalme. 118.

82. ✠ The lawe of god is suffycyent, for faythfull whiche is the lawe of the spirite wrytten in theyr hertes. Eisai. 51. and Hiere. 31. whose scriptures be the most suryst wytnes of the lorde. Psal. 18. & 118. and the spirite dothe wryte in them the gospell of pease, and euerlastynge healthe, whiche is no other thynge but a surenes of the grace of god and remyssyon of syn, by fayth in Christe, and his truthe, whiche whosoeuer preachythe purely is an euangelyst. For the gospell is a gladde and good tydynges. ☞ : ☙ : ✠

83. ¶ For that same spirite dothe teache them all truthe. Johan. 16. and is gouerner of them in euery thynge. ☙

84. ✠ It is heresye to say, that scriptures of god, be superfluous. for they be ne-

cessa-

ceſſarye, & that hyely, that we maye be ſure if thoſe thyngꝭ that be in our hertes be of god or no, for by what reaſō (as I haue ſayde) ſhulde we be more ſure, thē of the ſcriptures of god, whiche be his teſtymonyes.

85. And althoughe we had nede, of the ſame ſcriptures, for witneſe of truthe, yet for all that, euery ſermon of the worde of god and all ſcripture is vnprofytable and in vayne, except it be wryten in our hertes, of the holy ſpirite, whiche ſcripture of the ſpirite is the quicke voyce of god.

86. wherfore it is hereſye to affyrme that there is any other quycke voyce of god neceſſary beſydes thys and to ſuppreſſe his meruelouſe teſtimonies. Pſalm. 118. as many falſe prophetes do nowe adayes.

87. Therfore the teſtymonyes of god muſte be preached, and it is neceſſarye to be conuerſant in them with all dylygence, which who ſo euer dothe truly is verely bleſſid. Pſalm. 1. and. 118. but the fruyte of that preachyng and conuerſacyon, muſte be lokyd for of the holy ghoſte.

88. The pryncypall vse of thase scrip
tures of god, is that we maye serche
in them the testymonyes of his godly
wyll.

89. Uerely the frute of them is, that
we beleuyng may be iustyfyed, that is,
we may gette the grace of god and re=
myssyon of synnes.

90. The grace of god, is nat that qua=
lyty that Sophesters call Habitus, but
the fauour and beneuolence of god,
hauynge vs free when we beleue hym
and he hathe his grace that is kynde
to hym.

91. Alonly by the merit of Christe, we
beleuyng in him, and nothyng doutig
of his wordes, we gette this grace. for
then we do receyue hys plentifulnes.

Johan the fyrste chapitre.

92. Faythful receiued in to the grace
of god, by Christe, haue togither by hi
that iustyce whiche hathe in it all par
fytnes. Of the whiche is spokē. Psal.
71. Justyce and aboundance of pease
shal spryng in his dayes. And Psalm.
84. mercy and veritie haue mette him
pease & iustyce haue kyssed hym, and
also

also of this is spokē. Eisaie. 53. in his science, he beyng iuste shall iustify my seruantes very many.

Bycause therfore that faythefull, 65.
haue all thynges in Christe, it is superfluous, curious, and also dampnable, to searche so many partes kyndes and offyces, of vertues as false Deuynes do, for they that intende suche thyng, be but curyouse, for they put so many pertykeles, that it is vnpossyble to remembre all, as you may perceyue manyfestly ī the Sūleles of Thomas.

Acde what god dothe cōmaunde, 64.
and be ofte couersant in his scriptures, and thou shalte be full of vertues, all thoughe thou neuer knowe soo many names parts and offices as they putte.

¶ Of the presthode of the faythefull, and trewe mynysters of the churche that is byshopes, and deacōs. The fyfte Chapitre.

95. By ye presthode of christ and mynysters of hys churche, the precsthode of Aaron & ministeryes of hys deacons be abrogat and put downe.

96. ..... ✗ Chryste alone is the hye byshope, and preste of the church Psalmo.109. Hebre.5. and.9. full of grace and truthe.

97. ✗ As many as beleue in hym be made pertakers of hys plentyfulnes. Jo.1. and of hys oyntment, that is of the holy goost. Psalmo.44. O god (the sone) thy god, the father hath oynted the with oyle of gladnes: (the spyryte makynge glade) aboue thy felowes yt is other faythful whiche be pertakers of thy plentyfulnes.

98. ✗ All faythful of both kyndes be consecrate into prestes by hym, as Peter wryteth to all faythful.1. Pet.2. you are a chosen generacyon, a ryall presthode. Apocalip.5. thou haste made vs kynges and prestes to our god, and we shal reygne apon the erthe.

99. ✗ I do not call them senyours by the greke worde *Presbitri*, but *Saserdotes*, whiche

whiche we call prestes for *Presbiter* is a greke worde, and sygnifythe a senyour or elder, and is proper to the hye mynysters of the churche, as byshoppes, or preachers of the worde of god, *Sacerdos*, whiche we call a preist is who so euer is sacrated to god by faythe.

¶ Euery true senyour. i. euery true mynyster of the worde is a preste, but euery preeste is not a senyour or mynyster. 100.

* The pope with all hys byshoppes, and all the worlde together can not make one preist of the churche of god, for it is alonely goddes office, which dothe sanctyfye hys electe in faythe, and dothe cõsecrate them into prestes for hym selfe. 101.

¶ Prestlhode of the kyngdome of the pope was inuented of men, without the testymonye of the worde of god, & came forthe by the strenthe, and eyde of the deuell. 102.

¶ Prestes of that kyngdome can not be prestes of the kyngdome of Christ except firste they do forsake the prestlhode of the pope. i. they shal not trust or attrybute any thynge to him, altho

for ye tyme they admyt many thynges for the infyrmytye of other.

104. ¶ In place of mynysters of the lawe, as prestes and leuites/there be alonly two kyndes of mynysters vnder the gospell/byshoppes/and deacons.

105. ¶ Euery syncere mynyster of godes/ worde / is called in scrypture by these names/ fyrste an ouerseer. Ezechiel.3. secōdly/a prophet.1.Cor.14.therdly an euaungelyste of the gospell that he preacheth / Eisaie. 41. I shall gyue Hyerusalem an euaungelest. Ephe.4. other truly euaungelistes, ⁊ it is sayd. 2.Tymo.4.do the worke of an euaungelyst and.Actes.21.entrynge into ye house of Phylyp the euaūgelyst therfore/Mathew/Marke/ Luke/⁊ Johā be not alonly euaungelystes / but all true preachers of the scryptures of god/fourthely ecclesyastycal.i.apreacher Ecclesia.i.the church is a congregacyon therfore he that rulythe hyt with the worde,is called a preacher / fyftely a seniour or elder.i. Tymo.5. senyours that gouerne wel be worthy double honour/ and also / agaynst the senyour,syxthely a byshope that is an

ouer-

ouerfeer.i. Tymoth.3.a byſhope muſt be faultes/and to Tytum.1.a byſhope muſt be without blame/and Act.10.ye holy gooſt hath mayde you byſhopes ſeuenthely an apoſtle / for apoſtle is a meſſenger and ſente/ andcometh of ye greke worde αποστελλω that ſygnyfyth to ſende that is neceſſarye for the mynyſters of goddes worde / to be hys apoſteles that is to be ſente of hym Rom.10.howe ſhuld they preache except they be ſente/ but ſome be greate apoſtles and ſome leſſe 2.cor.11. Alſo that you may knowe ye officeof a biſhope & apoſtle to be both one / when Peter Actes.1.ſayde that ſome man muſte be deſyred into thys mynyſterye and offyce of an apoſtle/ from which Judas was exyled,he dyd aledge this place of Dauyd and hys byſhoppryke another ſhal poſſeſſe.

¶ You may gather therfore / becauſe neyther the pope/ nor byſhoppes / or tyrantes/ of his kyngedome haue any of theſe afore ſayde/they be not ofthe churche of god ouerſeers / prophetes euaungelyſtes/preachers/ſenyoures/ byſhoppes/or apoſteles / excepte you

ioyne thys terme false to euery one of them.

107. ¶ Cetyes and townes, which haue no pastore/ symply preachynge the moste pure worde of god/ haue no byshope/ seny our/ preacher/ or euaungelyste/ of Jesu Chryste.

108. ¶ In many cetyes / all that be of the reprouable synagoge of antychryste/ perceyuinge yt the immaculate worde of god settes openly forth theyr abho mynacyon/ they do so hate them/ and dreade leste any true mynyster of the worde shuld be harde of the people/ yt assone as any commeth / before he can open hys mouthe they go aboute to stope hym / whiche I haue proued my selfe very ofte / specyally in the noble cetye of Metens in the whiche god hath delyuered me ofte from the han des of antychrystes sekyng my soule.

109. ¶ There was in that cety / that tyme a holy byshope of god/ nowe a blessed martyr & witnes of Christ saynt Johā castellanc/ whome for the testymonye of truthe the apostate kyngedome of the sone of perdycyon vehemently ha tynge/ when they coulde not hurt him

in

in the cetye/they brought to paſſe/by treaſon/that he ſhuld go forthe of the cetye and he ſo banyſhed they toke hī pryſoner by ꝛ by afore the.9. monthe whome Anthony abbot with a falſe procter/ꝛ many falſe pharyſyes were aboute to bringe hym to that paſſe/yt he ſhulde denye Chryſte and hys veryte. But the holy champyon of god perſeuered immouable/and was neuer ouer come/the lorde confyrminge his breſte with hys ſpirite/ then they moued i theyr reprouable myndes/ye laſt of all that is the.12. day of Januarye Anno.1525.at vuy a towne of lotheringe the ſame Johan reioyſynge and beynge glade in the lorde/not warned before of it/but led to execucyō/when that he wolde not recante into the fauoure of antychryſte they made him a gloryous merter of Chryſt/ with moſt cruel tormētes of fyre,ꝛ whō they dyd couet to extyncte/they crouned with a incomperable dyedeme of glorye/ euen agaynſt theyr wylles ſo that if it were lawefull to call apon ſayntes he were to be named no leſſe then Peter or Paule ꝛ other apoſteles / but there

is one aduocate and our mediator the lorde Jesus Chryste. I haue brought thys paradox that we maye glorysye this sayntt Johan in the lorde and the lorde in hī/and also that hys burners and bochers/may se theyr fautes/and most greuous cryme/and may amende lest they perishe/yᵉ lord Jesus Chryst make them of Saules / paules / that is of the enemyes of Chryste and hys truth/ his frendes,and of persecuters defenders and his preachers.

110. ¶ There is nor cā be no true bishope of the churche of Jesu Chryste/but a pure and euaungelycall preacher / for other proude blowen pompes bugges of the kyngedome of the pope be nothynge lesse then byshoppes.

111. In euery cety/towne/ & village there ought to be many byshoppes.i.euaungelystes or preachers/after the quantyte of places & multytude of people.

112. ¶ Yf many perysshes be so great/ that one byshope is not suffycient for thē/ let thē be deuyded/and to euery parte a byshoppe assygned / these two conclusions I haue expounded in my exposycyon

poſycyon of the rule of the Mynoꝛytes. Capitulo.15.

¶ It is neceſſary foꝛ biſhoppes to be ſet and called of god/and that I haue proued in the ſame. 15. Chapi. of the ſame enarracyō ī the boke of callynge 113.

¶ It is the moſt greuous cryme/and by no menes to be ſufferyd/that many chyldꝛen of perdicyon do depꝛyue the people of god theyꝛ ryght/ and iuſte tytle, that is to choſe them a paſtoꝛ/ foꝛ he ſhulde be choſen of them/ that is oꝛdeyned foꝛ them to rule with the woꝛde. 114.

¶ Of the cōgregacyon of the fayth= ful he is to be taken foꝛ a true byſhop and meſſenger of god/ whome ſo euer he dothe ſende/ altho thys ſendynge be by lot of faythe openly done/ as of Wathy. Actes.1.as I haue declared in my ſayde boke of callynge. 115.

¶ The counſell of euery place ought to gyue hede and watche if thoſe that be choſen into byſhoppꝛykes be mete to the ſame miniſtery of euery peryſhe of the faythfull/whiche belonge chefely to pꝛynces. 116.

¶ And yf there chaunce any to be e= 116.

lecte vnprofytable, vnlernyd, or ſtrãge from the worde, or that dothe offende the cõgregacyon of god by horemongynge or any other crymc, or not wyl to admytte holye matrymonye, or hauynge a vnchaſt wyfe, or childrẽ dyſſẽtynge from mekenes. ꝛc. the electyon muſt be reuoked of them, and lette the electyon turne to the congregacyon that they may cal a byſhoppe to them myghtye in workes of mekenes, and the worde.

118. ¶ Yf the churche dyſſent in electyõ of a byſhoppe, or rulers and prynces, with the churche, nor they do not ſearche the counſell of the lorde of true byſhoppes, nor fynde one open place of ſcrypture what is neceſſary for thẽ to do, then by example of the apoſtles faythful prayer had before, lette them caſt loottes, and what ſo euer chaunſythe by lootte, they be bounde to receyue for the ſure wyll of god, for it is wrytten, loottes be put into yᵉ boſome and tempered of the lorde, Prouer. 16 and Capitulo. 18. loottc putes awaye contradyccyon and doth iudge great men, ꝛ more of this matter in my boke

of

of callynge. ☞ : ❧ : ✻ : ☙ :

✻ All canones of the worlde can not lawefullye chose one byshoppe of the churche of Jesu Chryste. ☞ ❧ 119.

❧ Kynges and prynces and other great nobles ought to chose very many lerned men in the worde of god, whiche shulde be byshoppes in theyr courtes, and shulde teache theyr courtyers oft the most pure worde of god. 120.

☞ Yf one, or two, or mo houses of the faythfull perceyue that they haue not faythful byshoppes suffred to them, or the people of ye peryshe wyl not chose euaungelycall men, they maye pryuatlye take them selues aproper byshope or pastor. ☞ : ❧ : ✻ : ☙ 121.

❧ Those shulde alonely be chosen byshoppes that be suche as Paule descrybethe. 1. Tymothe. 3. and Tyte. 1. that is to be irreprehynsyble with out faute kepynge hospetalyte, gentyl, sober, iuste, meke, holy, husbandes of one wyfe, in feare and care of ye lorde gouernynge theyr owne house, hauynge childrē lerned with al chastyte, which be not proude, couetous, dronkerdes, angrye, contencyous, but honest, able 122.

in

in worde and mãners wel to order the churche of god, and theyr wyues must be chaste honest, sober, and faythful in all thynges.

123. Yf any of the cetizẽs or of ye nobles be such one he may be chosen byshope of the congregacyon: notwithstãdyng all the decrees of the apostate kyngedome.

124. It is herysye and folyshnes to affyrme that the aforesayde texte of the apostle, of the wyfe and chyldren, is otherwayes vnderstande (as the ennemyes of mckenes do saye) them of a lawefull wyfe and chyldren naturally begotten in matrymonye.

125. Therfore maryed men maye be made byshoppes and preache openly the worde of god, and after the pure texte of the apostle, there ought none to be chosen byshoppe of the congregacyon, excepte he be maryed or haue bene or wyll be.

126. And for that cause god wolde that all, except a fewe prophetes, apostles, and byshopes, shulde haue be maryed, and shulde be to this daye, that there be no suspeccyon of whormon-

gynge

gynge or vncienlynes, and that they myght more safly be conuersante with other.

* Also by an other reason that they myght be partakers of holy matrymonye, that ought to preach the hye mysteryes of it, the which be in Chryste & the churche, for what be all the scryptures of god, but sermones of hys mysteryes, and hys churche. 127.

They that haue chosen by shopes, where as cause is, maye lawefully depose them. 128.

A iust cause of deposycyon of the same is vnsyncere preachynge of the worde of god. i. yf they myxte lawes, decrees, and tradycyons of men, with goddes ordynaunce. 129.

* Deacons of the churche, be those that yᵉ faythful chose, for to gather, & dystribute to the pore, the almes of the faythful, whiche nowe many cetyes of Germanye do, makynge comen boxes for it, such were the .7. deacons electe and instytute of the apostles at hierusalem, of whom Stephen the Marter was one. 130.

* Men of good wytnes, faythful, and 131.

maryed

maryed muste be choien deacons. 1. Tymothe. 3. whiche if they be poze let them be ſuſteyned with the comen almes by the decree of the churche.

132. ☙ The churche of god hath no mynyſters beſydes theſe byſhoppes and deacons foz byſhoppes, prieſtes, deacons, ſubdeacōs. ꝛc. of the kyngdome of the pope, be deacons of men, ordyned without tyſtymonyes of the woꝛd of god. ☞ : ☙ ☙ : ☜ ; ✠

☞ Of punyſhment and puttynge out falſe byſhoppes and falſe apoſtles from the cōgregacion of the faytheful.

Capit. 6.

133. ALprophiſye and ſcripture of god is profytable when it is ſyncerely teached, ꝛ handeled. Tymothe. 3. foz it is a openynge of the ſpirite of truthe, to the helthe of the faythfull. 1. Cozinth. 12.

134. ✠ Foz it is the woꝛde of the wyſdome of god, moze precyous then golde and ſyluer, and to whom all that can be de-

ſyred

syred maye not be cõpared Pro.3. nor
precyous stone maye not be assymulat
to it, and all tresure is counted but as
cley in the syght of it. Sapien.1.

¶ Prophane doctryne, and straunge 135.
from god doth not profyte, but alway
to the greater wykydnes, and dothe
waste, crepe, and consume, euen as the
dysease of canker. 2. Tymoth. 2. for it
it Leuen sone corrupting al the dowe
1. Corin. 5. and Galat. 5. and euell co-
munycacyon deceyueth, and corrup-
tythe. 1. Corinthy. 5.

* Suche maner of wyked sermones 136.
contrary to truthe, be teached, and lo-
ued alonlye of them that be corrupted
in mynde. 1. Tymo. 6. and. 2. Tymo. 3.

* Yf he ought to be taken from the 137.
myddes of the faythfull, neyther it be
not lawfull, to accompanye with hym
that is called brother. i. faythfull, that
with his synne offendythe the congre
gacyon of god, moche more he that
with hys wyked teachynge turnythe
the people from Chryste,

* An heretyke after the thyrde mo- 138.
nyshyon, repugnynge to the truthe, is
to be flede as a banyshed man Tyte. 3.

and

and not bryngynge the pure worde of god, he is not to be receyued into your house, nor you ought not to salute him for he that salutyth him consentys to hys euell deades. 2. Johã. canonycal.

139. ✠ Furthermore as euery good man of the house ought to rule hys house, so kynges prynces, and rulers theyr landes subiecte to them. ✠ ✠ : ☞ ☜

140. ✠ Therfore euen as good men of the houses ought to put frõ theyr houses, and punyshe false prophetes and heretykes, not bryngynge the doctryne of Chryste, so kinges prynces and rulers frõ theyr proper landes and lordshyppes, these be bounde to this, lest theyr proper houses be deceyued and mayde straunge from Chryst. Also the other for helthe of theyr subiectes. : ✠

141. ✠ And for that cause of the best kyngs haue slayne false prophetes, the lorde commaundynge. Deutri. 15. he commaũdeth false prophetes, and fayners of dreames, whiche turne hys people from hym, to be slayne. : ☾ : ☽ : ☾ :

142. ☞ Yf that as is open in many places of scrypture, offences muste be taken frõ amonge the myddes of the people

of the

of the lorde, those verely are chefely to be taken away that dystroye soules of whom false preachynge is chefe.

¶ All preachyng of the kyngdome of 143.
the pope is deceyuable and admyxte with lyeng, therfore it must be fled as the poyson of Aspys incurable. Also all preachers of the same kyngedome bycause they be false prophetes and false apostles nat borne and sente of god, but of flesshe and blode.

¶ Therfore this moste pryncypally 144.
of all them that rule muste be lokyd on that true byshopes. i. true euangelysts of the worde, gouerne well people subiecte to them in the same worde.

¶ Let them expulse false byssshopes. i. 145.
false prophetes from theyr landes after the thryde monishyon, except they amende. and if they affyrme that they haue the worde of god and the quicke voyce of god as some say, lete them be suffred to do what they can, vntyl they be prouyd of them that haue the moste pure worde if it be of god or nat, and as it is knowen nat to be of god, lette all prynces banyshe them theyr lordeshyppes/and so do with false prophe-

tes that sprynge dayly.

146. ¶ For who that of right wytte wyl denye, kynges, prynces, and rulers to be bounde to that, to seke peace, & helthe of theyr people, and to exyle from thē all what so euer dothe alyenat them from god.

147. ✱ And I doute nat but it is lawful for them by the forsayde chapi. Deute. 13. whiche is reuocate in no place to slee them, when they perceyue that they turne theyr people frō the inmaculat scriptures of god, to the sacralegious decrees of the kyngdome of the pope, and other inuencions of men, for they haue the sworde.

148. ✱ Dyd Helyas erre whē he slewe. 858. prophetes aswell of Baalle as other places. 3. Reg. 18. and Jehu whiche dyd slee the prophetz and worshypers of Baalle. 4. Regum. 10.

149. ¶ But I do nat affyrme this to be necessarye to chrysten prynces, that all thoughe as I haue sayde, they shulde be seperat and expulsyd from the congregation, vndoutidly it is necessary, orels the gylty men of so many soules as haue ben deceyuyd of this prophe-

tes

tes of antichryst, shulde perysshe. I do
rather counsel and wolde alwaye that
they shulde be banysshed then slayne /
for they maye amende. ✠ ❧
❧ In case you obiecte those that wor- 150.
shyp the pope, to be countryd for mere
gentyles, and therfore to suffre thē to
haue theyr doctoures and prophetes,
we answere that it is nat lyke reason,
for they wyll be taken for the faythful
of Christe and the other wyll nat. 151.
Forthermore there is one doctryne of
the faythful ỹ most pure worde of god
with whiche they muste be gouernyd.
❧ Therfore they that be of the king- 152.
dome of the pope, if they courte to be
sauyd, muste cleaue to the syple worde
of god, the inuencyons of menne set
aparte. ✠ ❧ ❧
✠ Nor it is nat trewe (that some say) 153.
that it is lawful to be cōuersant with
bretherne yt be reproche to the chur-
che, and falseprophetes, as it were with
true gentyles, as you may perceyue of
scryptures aforsayde. ❧ ❧
❧ They that attayne to the kingdome 154.
of the pope wyl be taken for bretherne
i. faythfull, and theyr false apostles,

for euangelystes of Chryste. For vnder the cloke of Chriſte and hys moſte holy worde, they beig deceyuyd craftely ſtryue againſte bothe Chriſte and his worde. they are to be fledde of all faythfull, and of prynces and rulers to be extyncte. leſte they preache or affyrme any ſuche thynge orels to be taken away and banyſhed the companye of the faythefull. ☞

155. ¶ For it is nothynge materyall that ſome ſay, there ſhulde no man be conſtraynyd to faythe, for that is vnderſtande alonly of gentyles, that do profeſſe them ſelues ſtrange from Chriſt, the other wyll be coũtyd for faythful.

156. ❧ It is nothig to the purpoſe yᵗ ſome ſay, ſo they ſhulde be cõpellyd to ypocryſye. Uerely they be nat excomunicate or confoundyd that they ſhulde be made ypocrytes, but they ſo confoundyd of ypocrytes maye be made true chriſtyanes and if they wyll tary in ypocriſy it ſhalbe imputed to them.

157. ☜ Dyd Paule ſynne, commaundyng a certayne man to be excomunycate, and taken frõ the myddes of the faythful. 1. Cor. 5. if he had nat ben conuerſtyd

tyd but in to hypocrysye, myght it the
haue be sayde that Paule and the com
panye of the Corinthians had com=
pellyd hym to hypocrysy. ☙ ✠
☞ Therfore, we conclude that euery 158.
man ought to banyshe from his house
and prynces frome theyr landes false
apostles nat wyllyng to amende, leste
Christe be teachyd dyuersly and his
worde beleuyd to be dyuerse, wherof
Christe may be deuyded in his people
and by thys dyuersytye all places be
troubled. ☞ ✠ ☙ ✠
¶ Therfore it is laufull for byshopes 159.
and the people of the faythfull, to de=
syre theyr prynces, and rulers to be ca
refull amongestes them all, and to ex=
pell false prophetes frome theyr lan=
des that the pure worde of god maye
be teachyd in euery place. ¶ : ✠ : D
☙ And if they that rule be enemyes 160.
of truthe, and wyll nat here the worde
sufferyng them to be deceyuyd, of the
prophetes of antychriste and monkes
(as is theyr propertie) excepte they
amende surely they shall perysshe.
✠ And if they couyt to be sauyd, lette 161.
them here the worde of the lorde, and

that moste dylegentlye, and lette them pray the lorde, that he wyll vouchsafe to lyghten them with his spirite. For then they prayeng in faythe god wyll make open his trewethe.

162. It is dampnable that many say they wyll folowe the maners and faythe of theyr predycessours, for this sacrylegyous sayng dothe peryshe many. As I haue spoken in the boke of the causes of yᵉ blyndnes. ⁊c̄. ī the prologue.

163. wo be to wycked prynces and rulers that for the decrees of antychrist denye the veryte of Christe, and do en prysone, ꝑsecute, and slee hys louers. Uerely they are madder and worse thē Nero or Dioclesiane, and al other tyrannes. For they dyd persecute and denye that they knewe nat. Uerely these blynder then blyndnes it selfe. Call them selues Christes seruauntes and loue hys worde, ⁊ yet they denye and treade downe bothe Christe and his worde, and receyue for him donge of inuencyons of men, and worshyppe for Christe antichriste and his lawes, this euery man perceyueth excepte he be blynde as they be. O I wolde to

god

God the lorde wolde sende another Josyas that wolde dystroy all greate buldynges, places, aulters, ymaages, sectes, decrees, of antychriste and all that belõgeth to that cursyd worshyp 4. Reg. 23. and. 2. Paral. 34.

In what thynges bysshoppes of the churche of God, shulde be subiecte to prynces and rulers and of theyr auctoryte, and mynystery that is of the worde and sacramentes, and of sentwaryes.

The seuenthe Chapitre.

BYshoppes. i. mynysters of the worde, be in all thynge subiecte to prynces and rulers as other cytezyns be, excepte in these thynges that belonge to theyr propre offyce. For it is necessarye that they be cytezyns whiche we adfyame of all relygyouse.

165. ☙ Bysshoppes in mynystery of the worde be subiecte to no man but god a lone, & iudgement of the churche, whiche dothe iudge by the worde of god.

166. ☞ If lordes prohybyte preachyng to bysshopes, for a day or .ij. they must be obeyd, but perpetually obey them nat for god must rather be obeyd thē man, Actes. 5. If they cōmaunde they shall interprete the worde of god agaynste hys propre nature, that is after the wyl of the pope & his kyngdome, obey them nat, but resyste the mater more purely and feruently. ☞ ✠ ☙

167. ¶ And they cōmaunde that they shal teache tradycyons and cōmaūdementes of men, obey them nat, and so of al other of this maner, that be agaynste the worde of the lorde. ☞ ☙

168. ☞ The greatyst and hyest poynte of theyr office, is to preache to the people, those thynges that the lorde hath spoken so purely, so nakydly, and so symply, as god sayth, nother increasynge, nor demynyshyng. i. puttyng to nothynge of the inuencyons and dreames of mē, for the people of the fayth

full

ful shuldbe rulyd by the alonly worde of the lorde. ☞ ✠ ☜

✠ Theyr auctorite is, to correcte with the worde of god, ye kynges and pryn ces and rulers, and with the church to gyther to seperate apostates, and slan derers of the worde frō the comunion of the faythfull, and they so amending to receyue them agayne. 169.

☞ Yt is also aparte of theyr offyce, chefly in those dayes, that the chylde of perdycyon the man of syn, is to be publyshed to the electe with yᵉ spirite of the mouthe of the lorde. i. with hys worde, lest they consentyng to him do peryshe, to expounde to al people, with a quicke voyce and wrytyng, those pla ces of scrypture perteynynge to that kyngdome, euery man as he hathe ta- ken of the lorde, let hym be banyshed from the temples of god, that is frome the hertes of the faythful, and let him neuermore be taken of them, for the vycker of god, or spouse of the church for if he be to be reuelid with yᵉ worde of the lorde, it is necessary that it be done fyrste & pryncypally by thē who god hathe made his euangelystes. 170.

171. ✠ But I do nat denie this to belonge to all faythefull that haue the worde of god, for it is commaundyd to all men of the kyngdome of the pope, vnder the similitude of the whore of Babylon mother of al fornycacyon. Apocalyp. 18. Go from her my people and be nat parttakers of her synnes, bycause her synnes haue come to heuyn and the lorde remembrethe her iniquities, gyue her as she hathe gyuen to you, and double her double workes, in the cuppe that she dyd myxe to you myxte to her double, as muche as she hathe glorifyed her selfe in delycates so muche gyue to her tormente & mournynge. whiche wordes I haue expoũdyd in the preface of myne oracyon in to the rule of the mynorytes.

172. ¶ Therfore nother emperoure kyngs nor paynces, or any other rulers, may lawfully prohybyte that these thyngs shulde nat be done, and if they do prohybite they ought nat to be obeyd, for God is more than manne wormes and rotennes. ☞ ✠

173. ¶ They may forbyd that any thyng shulde be done without the worde and

then

then they are to be obeyed.

¶ And they may constrayne .i. leste any man robbe or strike the popes chaplens, and monkes / or of hys owne brayne plucke downe ydolles, for this belongeth to prynces and rulers, that haue the swoorde, that if any thynge muste be done, it may be done with holsome counsel, and in good tyme by the woorde of god. 174.

¶ For all that the companye of the faythfull gatheryd and well enformyd in the woorde of god, may for this matter, desyre and that instantly prynces and rulers, that all thyng may be done pesably, ordinatly and in good season. 175.

¶ wherfore messengers that is apostles and byshoppes of god, be subiecte alonly to god i ministery of the woorde we say in mynystery of the woorde, for as for al outwarde thyngs, as to preache in thys place rather then in that place, with a surplyce or without, in tabernacles of the faythfull, and nat in the comen market or in the market and nat in the tabernacles, and so of all other outwarde thynges by which theyr mynysterye is nat lette, they be sub- 175.

subiecte to princes & rulers as other cytyzens be. ☞ ❧ ✠ ☜

177. ✠ For and cause lawfull be they may, holsom counsell taken, depryue, putte them forthe, and pryson them. &c.

178. ☞ Nat withstandynge the decrees of the sonne of perdicyon, whiche vnder payne of cursynge, do prohybyte leste any man touche his tyrannes and mynysters of hys clergye, for what wyll suche preceptes, but to wyll that without any lette, they may waxe wanton, stele, and go madde. Forthermore I haue sayde that god turnythe all the cursyng of this kyngedome of perdycyon to his electe in to a louyng blessynge. ☞ : ❧ : ✠ : ❧ : ☜

179. ❧ Also all sanctuaryes, pryuyleges and pardones, of that kyngedome be lyes of the deuyll, and therfore to be countyd for nought. ☾ : ✠ : ☽

180. ☞ Therfore bothe byshoppes, and al other if they haue offendyd maye be taken from any place, ye frome tabernacles and churcheyardes.

181. ✠ Townes and places may be ordeyned, of princes and rulers, in whome they that flee, whiche by chaūce, with

out

out hate or malyce haue shedde blode, maye be safe, vnto theyr innocencye knowen they maye retourne to theyr owne.

who so euer with sworde, staffe, or stone, or any other way of hate, or lyeng in wayte hathe stryken or slayne any man, he ought nat to be suffered safe in any place, but alonly he that agaynst his wyl hath done any of these. And so the lorde hathe ordeyned cytyes for them that flee. Numeri. 35. 182.

¶ No byshop hathe aucthoryte, vpon hys felowe, but to teache hym, if he knowe the truthe better, for the feynynge of archbyshoppes is nat of the worde of god. 183.

Byshoppes haue no nede to be consecrate of any man, but of the holy ghoste, it is suffycyent to them for all consecracyon to be sende and callyd of the lorde. 184.

If any byshoppes in them selues theyr wyues, or with dyuers conuersacyon, offende the cōgregacyon they ought to be correcte of rulers and the churche, and nat geuyng place to holsome 185.

some doctryne ought to be deposed of them and seperate the comunyon of the faythefull.

186. ☞ Another mynystery of theyres is to baptyze, to minister the table of the lorde and cõforthe them that amende.

187. ☞ Thys mynysterye of sacramentes whiche is but accydent to them, and not prynceypall, they may commyt to other, when they be let with ministery of the worde, they be nat sende to baptyze, but to preache. As Paule sayeth of hym selfe. 1. Cor. 1.

188. ☞ To the fyrste offyce that is to preachyng be inseperably knyt, visitacyon and comfortyng of the sycke, alwayes that they can to helpe the congregacyon that euery byshope rulythe in the worde of god.

189. ☞ Byshoppes shulde nat wayte to be callyd to the howses of the faythefull, where as they knowe necessyty, but of theyr selues shulde watche and haste to bryngе them helpe and comforthe.

That

That byshoppes may nat be lordes and prynces, and it is agaynste theyr offyce. The eyght Chapitre.

Byshoppes be nat lordes ouer the people of god but mynysters and seruauntes. 190.

For they may commaunde them nothyng of thē selues, although they may reproue, desyre, and blame, in all pacyence and pure doctryne of the scriptures of god. 2. Timoth. 4. 191.

It is nat out of pacyence, but a necessarye and moste free zele to god, when any man is angrye and feruent agaynste the wycked, after the worde of the lorde, for verely there muste be resystence with the worde as ofte as necessyte requyryth, ye with the moste feruent zele. As Phinees dyd please with the zele, sleyng bothe Zambri capitayne of the trybe of Symeon, and 192.

cozhi

Zoshi doughter of Sur the prynce of Wadianites. Numeri. 15. And also Mathathias with that zele, sleynge a Jue and the messenger of the kynge of Antioche, the fyrste boke of Machabeus the seconde Chapitre. Lyke wyse Helias whose sermones were euyn as fyre or a burnynge bronde. 1. Kynges. 17. and Ecclesiasti. 48. ✠ ✠ Byshoppes may nat be prynces and lordes of any place, but of theyr owne howsholde, for it is contrarye to be a byshope and a prynce. For to be a byshoppe is to be a mynyster and faythfull seruande.

194. ¶ Therfore they ought nat to haue lordeshyppe, of the leaste towne of all the worlde, the sauyour spekyth to byshoppes. Matthewe the. 20. chapitre and Marke the. 18. Chapitre. & Luke the. 22. Chapitre. Kynges of gentyles haue rule ouer them, and they that haue power be callyd gracyous lordes, but you nat so, that is you shall nat haue lordshyppe of other nor shal nat haue power in them as prynces. &c.

And

☞ And bycause the pope, and his by- 195.
shopes, with other perteyninge to his
kyngedome, do boste them selues, for
mynysters, & seruaũtes, of the church.
and neuertheleſſe, wylbe prynces, and
lordes, they muſt be depryued al, kyng
dome, and lordshyppe, whiche to do, it
belongeth to prynces, and rulers.

✱ If that they be of the hye prynces, 196.
and wylbe taken for ſuche, and playe
the true prynces and to permyte frely
holy byshoppes, to be chosen, of euery
congregacyon, they ought to be suffred,
or els to be put downe, and other to be
chosen, for prynces. ☜ : ✱ : ☞.

¶ It is not lawful for byshoppes, to 197.
haue vycars, offycyalles, secretaryes,
chauncelers, courtes of stryfe, & ſuche
other. But alonly helpers, for myny-
stery of Sacramentes, as I haue ſayd
before. ☞ : ☜ : ✱ : ☞ : ☜

¶ For there is no proceſſe, that maye 198.
lawfully be determyned, before him, or
hys offycyalles, for this doth belonge
to prynces and rulers. ☞ : ☜

¶ But it is lawfull for them, to haue 199.
a scrybe of ſermons of truthe, yf they
nede or yf they be ſuche, that can ex-

pounde the scryptures in wrytynge.

200. ¶ Scrybes and other that be of the councell of Cetyes, and other notaryes ordayned of prynces, and rulers, may receyue testamentes, and all maner of contractes, whiche is not to be suffered, to the notaryes of Antychryst, and hys tyrannes, excepte they forsake Antychryst and hȳ kyngdome and be admytted of rulers, orels the coniurynge, of the sonne of perdycyō shuldbe cōfirmed, which by al meanes after the worde of god, is to be abolysshed, and drounke of hī in the moste harde cuppe. ☞ ✱ ✱ ☜

201. ☞ To prynces, and rulers, it belongeth to subuerte all pompe, & tyranny, of bysshoppes, and to reforme them to humylyte, and symplecyte of apostles

202. ✱ Therfore to ye pope, and cardynals and bysshopes, or other tyrannes, of hȳ kyngdome, shuld not be suffered pompyous interestys of cetyes, precyous miters, crosses, hattȳ, slyppers, of sylke and gyltyd, and rynges, for yf he wyll playe, the bysshoppe let hym enter lyke a bysshoppe, apostle, and pastor, and let it be suffycyent for euery one of them,

to

to haue on, or two, or thre seruauntes, for they be not greater then Peter, or Paule, or other apostles, whiche haue gone very ofte, with one dyscyple alone to the mynysterye, of the worde, to whose humylyte both the pope, cardynalles, and all the tyrantes of hys kyngedome ought to be restored, but what counsel these kinges, and lordes that haue admitted those dygnytes of Antychryste, with theyr honour maye vse. I haue spoken of in the epystele to the noble prynce, Johan cardynall of lotherynge. ☞ ❧ ❧

Of a brogatyō, of fyrst frutes, tythes, offeringes, and what the faythful owe to theyr byshopes. i. to true mynisters of the worde, and ofthose they owe to prynces and rulers.

Capitulo. 9.

FOr mynysters of the 203.
lawe that is to saye preestes and leuytes, god hathe ordyned tythes, fyrste frutes, and oblatyons, of tythes, and fyrst frutes. Exodi. 20. Leuiticum, the last Numeri. 18. and Deutri. 14. of obla-

tyons. Exodi.23.and.34.thou shalte not apere voyde in my syght, and Deuterono.16. he shall not apere voyde before the lorde. ✠ ✠

204. ✠ Uerely ons before the lawe Abrahā dyd gyue tythes to Melchiseadech kynge, and preeste of the hyeste god. Genesis.14. and Jacobe vowyd to the lorde that he wold gyue tythes of all that he shulde receyue. Gene.28. whiche no doute of, was not without the counsell of the holye gooste that they bothe dyd. ☞ :✠:

205. ✠ Therfore to gyue tythes, that is a good thynge, bycause it dothe agree with holy scryptures. :✠: ✠

206. ✠ But we finde in no place, that euer it was lawefull to any man to requyre them of deuty, except the forsayd mynysters of the lawe, and kynges of Israell, as is manyfest.1. Regum.8. of the lawe of a kynge that shuld raygne apon them. :✠: :✠: :✠

207. ✠ For that cause the preesthode of Aaron is abrogate, and is translatyd into Chryste, and the faythfull, and christe is made alone the true and hye byshoppe of the faythful, as is openly declaryd

declaryd in the epystle of S. Paule to the hebrues. ☞ : ✠ : ✱ : ☙
¶ wherfore byshoppes, and prestes 208.
of the kyngedome of the pope, be nothynge lesse then that whiche they affyrme them selues to be. ☙ :
¶ Nor they do nat succede to ye lawe 209.
of tythes, fyrst frutes, and oblacyons, whiche be dewe alonly to them aforesayde, for they be not prestes, and leuites of the lawe. ☞ : ☙ : ✱ : ☙
¶ They be therfore execrable theues, 210.
when they requyre tithes, fyrst frutes and oblacyons. ☞ ☙ ☙ ☙
✱ For they be dewe to thē by no lawe, 211.
not by goddes lawe, as I haue sayde, nor by mannes lawe, for all suche lawe dothe not bynde the faythful. bycause it is wyked, brynginge them into bondage of the lawe, that god hathe made free from it. ☞ ✱ ☙
¶ Also Chryste spekynge of tythes. 212.
Mathewe. 23. and Luke. 11. spekethe in the pretertens, you ought to haue done these. ⁊c̄. that you maye knowe they shulde haue be gyuen them, and not you. ☞ : ✱ ☙
¶ And yf you saye they shulde haue 213.

be geuē thē, Ergo nowe, you conclude foliſhlye, becauſe the lawe is abrogat, for thē it ſhuld folowe that you ſhuld haue be circumſyſyd, offeryd beaſtes, go to Hieruſalem on dayes apoynted of the lorde, Ergo nowe, yf thys conſequente be nought nor the fyrſte.

214. ¶ Furthermore althoughe faythfull be not bounde to gyue thoſe thynges to them, yet rather then they ſhulde ſtryue, they ſhulde haue them at theyr requeſte accordynge to that of Luke. 6. frō him that taketh away thy cloke, do not forbyde thy coote, to all that aſkythe the geue, and of hī that taketh from the, axe it not agayne. ☞

215. ¶ They maye, ye they ought, yf they maye do it, to warne them leſte they wyll peryſhe, for ſuche a deteſtable exactyon, and thefte, for it is wytten yf thy brother offende the, correcte hym. Matthewe. 18. and Luke. 17. ☜

216. ¶ But it is the duety of princes, and rulers, to make people free, from thys thefte, and tyrannye of the apoſtate kyngedome, for nother the pope, cardynalles, nor byſhoppes, nor all they to gether yt do attayne to this wyked

kyngdome

kyngdome, may lawefully requyre one halfepenye, vnder the name of fyrste frutes, tythes, and oblacyons. ❧
¶ Let these slowe belyes worke, and lyue with labour, and lette them haue wherof they may gyue to the pore his necessite, as is wrytten in the sweat of thy browes, thou shalt eate thy breade Gene. 3. and. 2. Thessal. 3. he that laboryth not let not hī eate, and yf they be of the houses of prynces, or nobles or any other ryche men, lette them go to theyr owne houses, & do sumthyng els better prouydyd, so that they do not steale other mennes gooddes and maye be sauyd. ❧ 217.
¶ To true byshopes. i. to true euaungelystes, be not owyd fyrste frutes, tythes, and oblacyons, but alonly they, to whome they preache, be bounde to helpe them, and theyr householde, as you maye openly se in many places of scrypture, as I haue teached in an other place more largelye. ☞ ❧ 218.
¶ For it is sayde cheffelye to them, wyl not you to heape treasure. Math. 6. and although thȳ chaunce to al men yet they shulde gyue example to other 219.

that they maye shewe Chryste, and hꝫ mekenes yee in theyr deades. ☙

220. ✱ Therfore ⁊ yf they haue any thyng plentyfully geuen to them, lette them geue it to the pore, and let them kepe hospytalyte as Paule saythe. Tite. 1.

221. ✱ wherfore vnder the gospell there is none that of the apoyntmente of god, tythes shulde specyallye be gyuen to, not the kyngedome of the pope, as we haue sayde, nor yet true euaungelystꝫ to whome euen by the comaundement of god, meate, and drynke, and clothe, is dewe of them whom they rule, with the worde and not to prynces, rulers or nobles. ☞ : ✠ : ☙ : ✱ ☙

222. ✱ For to them must be gyuen tributes and customes, by the precept of christ Matth. 22. Marke. 12. Luke. 20. gyue that to the Emperour, that is the Emperoures, ⁊ that, to god that is godes and Roma. 13. gyue to euery one theyr deutye, to whom trybute, gyue trybute to whome custome, gyue custome, to whō honor, giue honor, to whō dread, dreade, ⁊ wolde god that many iniuste exactyons were taken away, and that they wolde take alonly tythes, as the

lorde

lorde dyd apoynte the kynges of Israel. 1. Regum. 8. ☞ : ✗ : ✠ : ☙
✗ Also they must haue tythes, twelfts 223.
twentytes, and suche other lawefull
customes, whiche many haue purchasyd by laweful meanes, as geuynge for
them, and theyr heyres, theyr proper
landes, for a perpetual custome of the
fyftenth, or twelfte pte of theyr frutes
¶ I do not vnderstande of vsurus 224.
bergens, for it is wrytten, lende one to
another trustynge of no auauntage.
Luke. 6. ☞ : ☙ : ✗ : ✠ : ☙
✗ what shall then be of tythes, shall 225.
they be vtterly put downe, godforbyd
but I saye that the faythfull be free,
that they geue nothynge ouer them,
to them whome the man of synne com
maundethe to be geuen. : ☙ : ✗ : ☙
¶ I geue ths counsel to the faythful, 226.
ꝑ of al they that receyue of the lord, to
gather tythes, and dystrybute them
into good vses, as to helpe the publike
weall, to noryshe true byshoppes, that
truly gouerne, to helpe the fatherles,
puples, and wydoes, with other pore.
¶ we saye this of thē, that be able, for 227.
if they be pore, let them pay nothynge

orels that whiche they maye frely, chefly for a comen weall, & mynysters of the worde of whome the greatteſt count muſte be gyuen. 1. Tim. 5. ſenyours that gouerne well be worthye double honoure, chefly they that laboure in the worde and lernynge.

228. ¶ Prices, rulers, and nobles, to whō (as I ſayd) trybutes, & other ſhuldbe gyuen by the lawe, maye not thynke them free to do with them what they wyll, for they muſte be watchynge for a good ſtate, and peaſe of the people, and be meke, and plentyful to the pore

229. ¶ To whom thys muſt be counſyled, that by example of Abraham, and other Sayntes, to dyſtrybute tythes of all that they receyue, to the pore, and not to ſet vppe chappels and buylde cloyſtures. ☞ : ☙ : ☙ : ❧

230. ☙ For it is not lawefull for them to multeplye horſes, for pride, to haue many wyues, or hores, to gether great heapes of golde, & ſyluer to be proude ouer hys brethren that is, people whō he ſhulde haue in ſteade of hȝ brethren to declyne from truthe, and iuſtyce, to the ryght hande, or to the lefte hande,

but

but they ſhal haue the lawe of yᵉ lord, in whiche they ſhal rede, all the dayes of theyr lyfe, and lerne to dreade the lorde, and theyr god, and kepe hys preceptes, as is ſayde in. Deutryno. 17.

Of the table of the lorde that it is not a ſacrefyce, and of wyked and vſurus cuſtomes of the kingdome of perdycyon vtterlye to be pluckyd awaye and of purgatory.

Capi. 10.

THe pope and hys ſcoles haue dyffyned the table of the lord, to be a ſacryfyſe, and haue denyed in it to be the promyſe of grace, and both kyndes ..... to be giuen to any other then hys chaplens, whiche be all hereſye, becauſe they repugne to yᵉ moſt opē textes of ſcripture, for if you loke apon thoſe that be ſpoken of it. Mat. 26. Marke. 14. Luke. 22. and. 1. Cor. 11. you ſhall pleynly perceyue thys to be the table of god, whiche you maye not ſacrefice, but eate and drynke, and to be the newe Teſtament, of whom yᵉ ſcryptures be inſtrumentes, in whome the 231.

the grace of god, and remission of synnes is promysyd, of whome they that beleue be pertakers, and bothe kindes to be gyuen, to all that haue proued them selues whether they beleue in ye promesse of god, and at the laste, by thy takynge to shewe the lordes deathe, vntyll he come to iudegement. i. to remember, & be a memoryal of his death, to themthat beleue, for so ofte doth he dye to them, with the most surest signe that is to saye, the frute of his deathe is geuen to them, as ofte as they eate thys breade, and drynke thys bloude in faythe. ☞ ❧ ⁂

232. ⁂ whosoeuer is pertaker, of this table in fayth, is made a member of Chryst, and eateth his flesshe, and drynketh hy bloude Johan. 6. to the which he that goethe without faythe eateth, & drynketh his iudgement makynge no difference of the lordes bodye. ⁂ ⁂

233. ⁂ To serche here more cureously the the symplenes of the texte wyllyth, is abomynable before the lorde.

234. ⁂ The superstecyousnes, is not to be suffred, to kepe the breade of the lord, in the tabernacles of the faythfull, it was

was not ordayned of the lorde, to be kepyd so or borne aboute so pōposlye but that it myght be eaten. ☙ : ✠

* And for that cause lette syncere euaungelystes prouyde that it be not kepyd, for that kepynge is besyde the order of god, for truly then the breade is to be santyfyed, with the worde of god, whō it is to be taken, what houre soeuer it be, and what soeuer the heresye of Antychryste hathe otherwyse dyffyned, and we saye the same of the cuppe yt both must be gyuen to gyther 235.

* we do not saye, that this table is to be mynystred to chyldren, or they that beleue not, but vtterlye, to all that can beleue in the promyse of god. 236.

* It is the deuty of byshoppes to order them dylygentlye that they maye knowe what this holy feast is, and not to receyue to it, all yt puttes him selfe to it, but thē whō they haue instructe, or do not doute, to be well instructe. 237.

☙ The hye preparacyon is, that any man beynge thrystye, or hongry go to it. i. that he confesse with al his harte, that he hath nede of the grace of god, and remissyon of synnes, and beleue to 238.

goddes

goddes promyse that beinge pertaker of this table, he shall obteyne hys desyer by the meryte of the passyon of Christ, of whō this feast is a memorye

239. ☞ Although thys holye feast, and also baptysme be moste sure sygnes, to the faythful, of the grace of god to be hade, yet without these sygnes euery faythefull, beleuynge the truthe perceyueth the same, as apereth in many places of scrypture. ☜ : ☙ :

240. ¶ And for that cause it perteyneth to the aboundance of goddes worshype, that he hathe put these sygnes to the more copyous cōforte of the faythful, of whom I haue spoken more, cheflye in the boke of the causes of the blindnes. xc. Tracta. 5. Capitulo. 7. and. 8

241. ¶ Augustyne, and other sayntes, and the Mayster of sentences. 12. Dystyn. 4. do not affyrme thys table to be properly a sacrifyce, but so to be called so of some, bycause it is a memorye of a sacryfyce ones offeryd on the crosse.

242. ¶ But as the memorye of a thinge is not the thynge, nor the memorye of golde, or a person, is not golde or the person, soo nor the memorye of the sacryfyce

cryfyce, is the facryfyce. ☞ : ❧

❧ It was an execrable faynynge of the deuell, to make of thys fweteſt teſtament, of euerlaſting helthe, a facryfyce of the kingdome of Antychryſte, wherof is ſpronge vſurye, marchandyſe, fayres, and innumerable errores aboute the maſſe, by the whiche innumerable haue perysshed, & flowe belyes be fatted and fette out. 243.

¶ It is laweful no more to the fayth full to facrefyce Chryſte then to kyll hī, but alonly to worſhyppe the memorye of hys deathe in faythe, in pertakynge of hys table. : ☞ : 244.

☞ All that, nowe the truthe openyd agayne facryfyce Chryſte, do al waye ſynne moſte greuouſlye. 245.

✠ Therfore yf any man in any place to auoyd ye offēce of many, be cōſtraynyd to ſay maſſe, let him leaue out al yt that maketh mencyon of a facryfyce, prīcipally the Canō, except the wordꝫ of būdictiō frō thꝭ place. *Qui pridie.* &c 246.

❧ And let him take hede, that neyther for that nor if he haue lefte out any other thynge as the manyple ſtole. &c. that he be prykyd in hys conſcyence, 247.

as

as for one offence knowynge that the faythful is not bounde to ỳ tradycyõs of men, but is free, yet because of the weake these outwarde thynges, are not in euery place to be lefte out.

248. ☙ whiche yf it make agaynste thy conscyence it cdefyethe to hell fyer, and yf it folowe a wauerynge conscyence synneth lette hym therfore put away thy wauerynge conscyeuce, and for that are lyghtenynge of the lorde.

149. ⁂ Neyther for quyke, nor for deade it is laweful to offer Chryste neyther in the sacrament, nor otherwyse, for he hathe offered hym selfe ones for all.

250. ☞ All foundacyons of masses, yeres myndes, cryenge of the quere, and all suche, that be done in the kyngedome of the pope, be hylye abhomynable to god besydes that they be for the more part vsury, what so euer the son of perdycyon in a certen wauerynge hathe otherwyse dyffyned, a thynge vtterly aduersarye to the worde of god, grantyng to hys synagoge Chryst prohybytythe vsury Luke. 6. lende one to a nother trustynge for no auauntage, whiche thys man of synne hath made

laweful

lawefull/ and what is it that he dare
not dyffyne agaynste the immaculate
scriptures of god, so ẏ any thyng may
come to the tresorye of hẏ kyngdome.
✠ In a dysceytfull spyryte/ and doc- 251.
tryne of deuyls/ was purgatorye feyn-
nyd as many mo were.
✠ Therof hathe the deceyuynge of 252.
the worlde cheflye come/ and the cur-
syd fayres of the kingdome of ẏ pope.
✠ I praye you let the kyngedome of 253.
the pope answere/ from what thynges
shulde a mā be purged to be sauyd/ not
alonlye from synnes.
✠ But alonly by fayth in Chryst we 254.
be purged from them/ and iustyfyed/
not with fyre/ water/ fworde/ laboure/
or any other externe thynge/ nor with
the prayers of any saynte as I haue
proued Luke. 1. and Cantico. 1.
✠ Althoughe he that is iustyfyed of 255.
faythe/ workethe many good workes/
for faythe hathe her strength by loue.
Galat. 5. and is neuer seperate from
good workes/ yf it be true.
✠ If by fyer/ ye prayers of other/ any 256.
laboure or worke/ we be purgyd/ and
iustyfyed/ ergo superfluously and frely

Chryste was deade for vs .

257. ¶ Therfore there is no other purgatorye/or purgatyon / but that whiche is of faythe in Chryste.

258. ✠ And they that iudge otherwayes / fynde not one place in the holye / and canonycall scryptures / for them.

259. ¶ For that the .2. Machabe the.12. that Judas a collatyon mayde, sende. 12. thousande beysandes of syluer to Hierusalem, is not of auctoryte / for those bokes of the Machabyes be not coũted in the rule of the hebrues / also if thou loke dylygẽtlye on that place, thou shalt fynde that rather they dyd pray lest the sines of the deade, which they hade taken of the giftes of ydolles, shulde hurt thẽ, then for the deade men them selues, and for that cause it is concludyd, that holsome and holye is the thought to pray, for the deade, that they may be losyd of theyr sines, is agaynste canonycall scryptures.

260. ✠ In syght of the lorde the dethe of sayntes, that is of the faytheful is pretyous, that be iustefyed and sãctyfyed by faythe. Psalmo.115. also Apoca. 14. Johan harde a voyce sayenge to him

him blessyd are they yt dye in yᵉ lorde,
that is in the faythe of Chryste.
¶ Also of them yt dye so in the lorde 261.
the spirite spekethe that from hence-
forthe they restē from theyr labours,
and yf they reste, ergo they suffer no
fyer Apocal.14. great is the auctho-
ryte of thys place, what so euer many
other thynke, for it doth dyssent from
no place of other scryptures / whiche
somtyme god wyllynge I shall proue.
✠ The dethe of synners.i. of vnfayth 262.
full is worste. Psalmo.33. synners be
callyd vnfaytheful, bycause synnes be
imputyd to them, and all theyr deades
be not of faythe, and therfore they be
synne. Roma.14. truly faythefull be
called iuste, & sayntes, bycause synnes
be not imputyd to them for true fayth
Psalmo.31. blessyd be they whose ini-
quites be forgyuen, and whose synnes
be coueryd, blessyd is the man, to whō
the lorde hathe not ymputyd synne.
¶ Furthermore faythfull lazarus be- 263.
ynge deade, he was borne into the bo-
some of Abraham / verelye the wyked
dynes was buryed quyckely in hell
which I haue expounded in my enar-

racyon of Luke. Capitulo. 16. ☞

264. ¶ Therfore blessyd is the faythefull dyenge in the lorde, for into hī he shal slepe, and rest. Psal. 4. the vnfaythful verelye is accursyd. ☞ : ✠ : ☞ :

265. ☞ we conclude therfore / that alonlye fayth is our purgatory, blessyd is he þ so purgyd, dyeth, other purgatory we finde not, for they be most lykest dreames, what so euer hath be dyffyned of these / thys lōge tyme / nor haue nothing profytyd / but to fat / and set out slowe belyes of the kyngedome of the pope.

267. ✠ Therfore bycause they were with out the testimony, of ye worde of god / they be wyked, that the forsayde kyngdome of the pope, hath diffined in thē and to be plucked awaye of prynces / and rulers, and reformyd to ye rule of the scryptures of god. ☞ : ☞ :

Of sectes of perdycyon, and beggynge. Cap. II.

268. NOthinge more dampnable, sythe Chryste was borne, was brought in, then these sectes of perdicyon, sectes of perdycyon be they that can not but destroy, as be the monasty call sectes. Alonly

¶ Alonly one profession is of helthe, 269.
that is to saye, to professe Christe,
whiche bycause he hathe, one spirite,
one faythe, one god, one redemer, one
medyator, or aduocate, one worde, one
iudgemēt, one baptysme, one testamēt
of grace, nothe hyely abhorre scysmy,
and deuysyon of the thynges that at-
teyne to hī, namely of his only spous
the churche, for the whiche Paule re-
prouethe the Corynthyans of theyr
zele, & cōtētion saing I am of Paule I
of Cephas, I of Apollo. 1. cor. 1. 2. & 3
* Bycause there is, one, and the most
suffycyent rule of all, that beleue the
worde of god all monastycal sectes be
superfluous, and vnprofytable.
✠ Paraduenture they hurte not, and 270.
be tollerable to them that trust not or
gyue thē nought, verely to them that
thynke there is in them, the lest Iote
of perfectyon, iustyfycatyon, or effy-
cacyty vnto helthe, they be more poy-
son then the venym of Aspys.
* For verelye the monastycall secte 272.
is the well of ypocrysye, the Lakes of
enuy, ydlenes, drūknes, grudges, hate
ambyshon, and of all vnclenlynes, the

doughter of the bloude, sukker deuou-
rynge althynge, and alwaye saynge,
brynge bryng, an ensacyate depnes of
tradycyons of mē, stryuynge euen cō-
trarye to the worde of god. ☞: ☙
273. ¶ Nether kyngedome, lordeshyppe,
landes, customes, tythes, or any great
ryches, besynes, of marchaundyse,
may lawfully, be permyttyd to ẏ Char
terhouse freres, benedictynes celysty-
nes, or any other mōkes, whō they cal
possessyoners, of prynces and rulers.
274. ✠ Aboue all cloystures, these ought
to be subuertyd, for they drawe almost
all the worlde, with stryfe and exacty-
ons, to bryng, vp certayne ydle ⁊ fatte
hogges, and what they do more ouer,
I tell not. ☙: ☙: ☙: ☙: ✗: ✗
275. ✠ But these that they call beggers,
what do they not steale with theyr ym
portunate beggynge, be they not a-
mongeste the faythefull, as myse, be in
barnes, in clothes, mothes, in wortes,
wormes, besyde yt, that they be callyd
so beggers, they wyll fare better then
many greate men. ☞: ☙: ☙
276. ¶ Beggynge is alwaye vnlawefull,
and nere thefte, to them that can with
theyr

theyr labour gette necessaryes.
¶ Therfore it is not laweful, to gyue 277.
any thynge to these monkes, bycause they ought, and maye eate the labour of theyr hādes, and seke it with occupatyon, whereby they may lyue, and if they can not, let them lerne, for saynte Frannces commaundyd his, so to do.
✠ For howe ofte are we mouyd ī holy 278.
scripture, that it is necessary, to helpe pupylles, the fatherles, wydoes, presoners, ye dyseasyd, and other that haue neade, of our goodes as we be able, in no place it is cōmaundede, or prouyd, that any man shuldebe made a begger, althoughe to all faythefull true pouertye is necessarye. ☞ : ✠ : ✻ :
✻ Also it is more blessyd to gyue then 279.
take. Actes. 20. ☞ : ✻ : ✠ :
¶ So saynt Fraunces wyl not, ꝑ hys 290.
monkes begge, but when they can not wt theyr labour get necessary for lyfe.
✠ All monkes & monyalles, that per- 281.
ceyue they haue not receyued ye gyfte of contence are bounde, to put awaye theyr coweles, and to be maryed.
I wolde not condempne, no I 282.
wolde prayse the cloystures of bothe

kyndes, yf they were scolles of the faytheful, in whom they shulde be wel instructyd, with the alonlye worde of god, and honeste labours, and myght frelye go forthe when they wolde, the they shulde alway be better, and more chrystyanly be conuersant. ☞ ⁂ ⁂

283. ⁂ Monkes & monyalles, that affyrme that they wolde lyue in the lyberty of the gospell, and do nothyng, but whether the coule be, reiecte or not, wyll lyue without the brydle of them that rule, rore as they dyd before, and part to them goodes of the cloyster, to be distribute at theyr plesure, those be no thyng lesse, then chrystyans, and gospellers, yf they be made of Belzebub Sathan, that is of nought worse, and moste hatefull to god. ⁂ ⁂ ⁂ ⁂ ⁂

284. ☞ Aboue all, the cloystures of the Wynoryte ought to be scolles of the professyon of the gospell, for Chryste commaunded to saynt Frauncys, that they shulde lyue after, the forme of the holy gospel, whiche I haue prouyd in the cōmentaries of theyr rule. Cap. 1.

285. ✠ Princes and rulers, of theyr office ought dylygently to watche, that the goynge

goynge forthe of all cloysters myght be free, and by al meanes so to do, that they whiche yet tary in cloysters lyue subiecte, and be dylygently instructyd with the alonlye worde of god, orels what shal these cloysters be, but chafe ringe houses, and bonde houses of the deuyl these laste. 18. posytyons, and other belongyng to monastycal secte, I haue declaryd in my cōmentarye into the rule of ye minorytes more largely.

whose deutye is to iudge of the voyce of the lernyd/ yf he be of god/ and by what we be assuryd/ also of wekyd vnyuersytes.

Capi. 12.

IT dothe belonge to the church of god/ to iudge of the voyce of all that teache/ yf it be of god/ whiche we haue proued openly in other bokes chefly in ẏ cantykles of Solomon/ the voyce of my well beloued. ꝛc. Capitu. 2. and. 5. to what the churche of god is, is declaryd within. ✱ For of the worde of god/ they alōly 289.

can iudge, yt haue the spirite of christ, whose deuty is to iudge, of hye things 1. Corinthi. 2. ☞: ✠: ✱: ❧: ☜:

288. ¶ It is heresye to affyrme / that the spirite of Chryste is not in the faythfull, for he is in them / and they walke and vnderstande after hym, by whome they mortifye the deades of the fleshe and lyue, and crye in hym. *abba Pater.* and he gyuethe a testymonye to theyr spirite, that they be children, ⁊ heyres of god, hayres annexyd with chryste, he axethe for vs with teres vnable to be spoken of, and makyth intercessyō for sayntes after god, whiche Paule speketh of moste ceposlye. Roma. 8.

289. ✱ Furthermore it is thē knowen, that any man iudgethe of the spirite, when he goeth aboute hys iudgement, with open testimonyes of scrypture, for the scryptures of god, be the moste sureste testimonyes, of the iudgementes of hs spirite, as I haue sayde verye ofte.

290. ✠ whiche scryptures, who so euer denyeth to be necessarye, can no otherwayes affyrme the surenes of hs saynges, bycause those alone be the sure testymonyes of god. ☞: ✱: : ❧

Therfore

¶ Therfore they that be of ye church of god that is to say symple, and meke yee plowe men, and artyficers, that syncerely beleue in god, and be the shepe of chryst, may iudge, of ye voyce of theyr pastor, yf it be in those doctoures or not. ☞:✍:☞:✠:✠:✠: 291.

✠ Uerelye they that be not of that church can not iudge of it, but rather abhore and hate it, bycause it is aduersarye to theyr sense, that is to say, the flesshe by whiche they be ruled. 292.

✠ For any man to iudge, of the worde it helpeth not, to haue be many yeres, at Parryse, or other vnyuersityes, or to haue stodyed the tongues, excepte the holye gooste be presente. 295.

✠ Unyuersyties that haue be of many yeres, stryue clene agaynst the worde of God. ☞:✠:✍:❧:✠:❧ 294.

☞ Promotyons of deuynes whiche they huntfor, doth engēdre nothinge, but pryde, and be full of couetousnes, and vanyte, and is a certen gentyles maner, for what so euer is of goddes worde, yf monye be brought, quyckely there is a tytle grauntyd, and doctoures neuer teachynge, and ofte tymes 295.

the

the moſt foles be promotyd, wherfore they be abhomynable to god.

296. ¶ And the lorde forbade hȳ apoſties/ that they ſhulde be made mayſters. Math.23, no doute but he wolde haue them mayſters, and teachers of the people. i. that they myght teache hys ſcriptures, but he wolde not that they ſhulde hunt for the vayne and proude tytles, nor wolde not, that they ſhuld teach any thyng, but vnder hȳ ſeruyce

297. ✠ There is no man almoſte, that teachethe more vnhappely, the ſcryptures of god, then theſe pompos bugges and ydolles of the worlde.

298. ✠ yf any man be worthye, the myny-ſterye of god, I wolde counſel, that he ſhulde fyrſte be choſen of other deuynes, mete that he may be ſende to any place; and that the companye of the faythefull ſhulde pray for hym, and yf he haue it, let hȳ gyue to the nedy and pore people, and make them a feaſt accordynge to the goſpell, & not as they do nowe a dayes, to gyue cappes, gloues, or make greate coſte of feaſtes, to ryche men, and full belyes, yt the ſame day they begyn to profeſſe the goſpell

they

they do openlye agaynste the gospell,
for in truthe all these be abhomyna-
tyon byfore the lorde.

¶ Yf al cloystures of the worlde, that 299.
withi or nye to cetyes were, as I sayd
a lytle before, the scoles of the worde
of god, so ꝑ the superstecio of clothing
were not obseruyd, & mans tradicions
for we cā not serue both God & Baal,
the worde of god, & the worde of men.

✠ Prynces and rulers, yf they wyll
iustlye rule, let them take hede aboue 300.
al thynge, that Chryste maye rule his
people, also let them make scoles in e-
uery place, for chyldren, and maydes,
in whō they may be wel instructe, i the
worde of god, and honeste labourtes, &
lerne to dreade, & loue, our lorde Jesu
Chryst, to whom with the father, and
the holy goste, be honour, worshyppe,
and empyre for euer more. So be it.

Of the partes, as they cal it of pe-
naunce. Cap. 13.

The partes of holy & true pe 301.
naunce, is not confessyon,
cōtrytyon, & satysfaccyon,
but the actes of a true peny
tente of faythe without sa-
tysfaccyon. whiche

303. ¶ whiche be necessarye to helthe, but not as sophysters saye.

304. True satysfaccyō, i so much as it is i ỹ merites of Chriſte alonly, can be no perte of penaūce, nor act of ỹ penytēt.

305. ✠ But it is the hyest rewarde, which we that beleue syncerely in chryste, haue by hys meryte.

306. ✠ The inseperable seruaunte of true, and necessarye penaūce, is pure fayth, for these ye sauyour ioyned to gether, saynge be penytent, & beleue ỹ gospel.

307. ✠ This necessarye fayth, is not to beleue this or that promise, but so to beleue themall, that we doute in no promyse of god, no not in the leaste, as is that he stedefastlye cleaue to goddes promyse, i which he hath promysyd to al faithful grace, & remissiō of sines by chriſt, as ofte as they are it i faythe, & thȝ is ỹ gospel to whō we must beleue.

308. ¶ True penaunce, can neuer be w^t^out true fayth, nor sayth is neuer without grace, and the spirite of truthe, & also affectyons, and true good workes.

what true penaunce is.

309. Penaunce, y^t^ the kyngdome of the pope preacheth, & teacheth is wykyd, cursyd, and lyenge to the lorde,

for it is nothinge lesse then penaunce, and maketh nought but an ypocryte, wherfore we call it false.

* This diffynityō of penaūce is most colde, penaunce is to lamente synnes paste, and in mornynge not to commyt them agayne. ¶ True penaunce is to amende dayly from syn, with fayth in Christe, by the whiche he stedfastly beleuyth all synnes to be remyttyd to hym by chryste, and hollye to be gyuen hym to walke, in newenes of lyfe.

* This dayly amendynge is a curcyfyenge of ye fleshe, and mortyfycng of it, necessarye to all faythefull, whiche christe cōmaundeth to be borne about in name of the crosse, that with frut, & in veryte we may folowe him. i. to beleue most purely to him, & folowe him.

¶ All the lyfe of a chrystyan is to be penytent, and beleue in Christ, that is to mortyfye dayly and ryse by chryst.

¶ For a mā altho he be holy, as longe as he is in this lyfe hathe vnstedfaste fleshe resystynge the spirite, and therfore he ought to crucyfyc it dayly, y^t^ it may be subiect to the spirite. 301.

All

514. ¶ All affectyons and all worke without the spirite of god, is fleshe, and is then crucyfyed, when it is hatyd and suppressyd.

515. ¶ who so euer is so truly penytent, hath chryst lyuynge, and reynynge in hym, and therfore is of the kyngdome of chryst, verely the fleshe, that is concupyscẽce, and al worke that is not of the spirite of god, is dayly more crucyfyed, subiecte, and mortyfyed.

516. ❧ And who so euer is not so penytent is an ypocryte, and crucyfyeth chryst in hym, not wyllynge that he reygne vpon hĩ, wherby he is not of the kyngdome of chryst, but of the fleshe and yᵉ worlde, that lyue, & reygne in hȝ hart.

517. ¶ Chryst reygneth in our hart, & plesythe when we trust to him, verelye he is crucifyed, and doth not please whẽ we trust in other, and not in hym.

518. ❧ The worlde and the fleshe reygne ī vs, whẽ they please, & we trust to them, they be crucyfyed, and mortifyed, whẽ we represse them, and truste nothynge to them, but rather hate them, and do not to theyr desyres.

Of true good workes.

A true

A Trewe penitent is neuer with- 319.
out trewe goodwoꝛkes, foꝛ he
dothe all thyng in faythe, whi-
che ſhulde els be wycked, foꝛ al
thynge that is nat of faythe is ſynne.
Roma. 14.

☞ They that be of the coniuryng and 320.
kingdome of antichriſt, be neuer truly
penitent, oꝛ do true good woꝛkes, foꝛ
they do nat lyue and woꝛke of faythe.

☞ The pꝛophetes of antichriſte, that 321.
they may moꝛe lyghtly turne the ſym-
ple people frō Chriſte, ſay that we pꝛo-
hybyte, faſtynge, pꝛayers, and all good
dedes, when we do pꝛeache nothynge
moꝛe then that they ſhulde haue true
good woꝛkes that is of faythe, foꝛ we
pꝛeache thus, that we be iuſtified alon
ly by faythe, and ſay that we muſte do
god woꝛkes, nat to be iuſtified; but to
bꝛynge foꝛthe frutes of true fayth, foꝛ
they be frutes of faythe, that be done
in that faythe.

☞ we ſaye that there muſte be good 322.
woꝛkes, nat as the kyngedome of the
pope, but as Chriſte teachythe, wher-
foꝛe we can nat erre, bycauſe Chriſt is
truthe, and true doctour of the fayth-

full, verely the pope and euery man is alyer. Psalm. 115. ☞ ☙

323. ☞ They say there muste be good workes, after the doctryne of the pope, & other men, wherfore it is nat inpossyble that they shulde erre, and therof it folowyth that they be full of heresies, and made antychristes, scysmatykes and apostata frome the kyngedome of our lorde Jesus Christe. ☙

324. ⁂ From whō leste we be made straūge, & therof to perysshe, we be made Christes seruauntes, and be apostata frome the kyngdome of that antychriste the pope. ☞ ☙ ⁂

325. ⁂ And who so euer is nat made straūg from that same kyngdome, is a scismatyke from Christe apostata, and antychriste, and at the laste shall perysshe for euer. ☞ : ☙ : ⁂ : ☙ : ☞

☙ Of lybertye and subiectyon of the faythefull.

326. The faythful dothe alway worke well for he dothe all thynge in faythe, and lybertie of the holy ghoste. If he eate or drynke, or do any other thynge, he dothe all in the glory of Christe, orels in faythe,

or

or in hys name whiche be all one.

327. ☞ This lybertie is nat that they may thynke it free to do any thynge, but that they may knowe that it is moste fre to them to do those thynges that they be commaundyd by the worde of god, ye and all the men of the worlde wolde commaũde otherwyse, for they be free from all doctrynes and tradycyons of men, that do nat agree with the worde of god, as be the decrees of the kyngedome of the pope and doctryne of sophisters.

328. ¶ The lybertye of the spirite, is nat carnall, but spirituall, and moste holy, makynge a man free frome all lawe of men, that he is bounde to none except it agre with the scriptures of god.

329. ✠ Also as you may se of Paule to the Rom. & Galath. it makyth a man free from the lawe of god, euyn that spirite nat that we ought nat to kepe the preceptes of god, nat that we shulde kepe them nowe by compulsyon, as before the spirite be there, but with the moste redy wyll. ☞ ☙ ✠ ❧

330. ☞ Thys lybertie makyth a man syncere, without hypocrysy, the louer of

of truthe, plenty ful, ful of charity, and
moste full of all good workes.

531. For then a man is so made free in
Christe, yt he wyl be subiecte to euery
humane creature for Christe.

532. He is cursyd and execrable to the
lorde, who so euer vnder the name of
christen lybertie dothe gyue hym selfe
to chãburynges, drunknes, and suche
other. for verely they walke nat after
the spirite but after the flesshe. but this
holy lybertie admytteth no carnall
thynge.

Of contrycyon.

533. Contrycyon is nat a sorowe vo-
luntaryly taken of vs for our sin
nes, but that whiche the spirite
dothe worke in vs. that is to say
trewe hate of syn, for zele of the glory
of god, without hypocrysie or lyenge,
for it is a worke alonly of the power
of god.

534. For the wyll of man can nat with-
out lyeng and hypocrysy hate synne,
nor to take for it sorowe & sadnes. for
the pure wyl of man, which is without
the spirite of god, is a synner alway.

535. God commaundeth that we shulde
take

take the mournyng of his only sonne, that is, that we shulde be sorowful and mourne truly for our synnes, bycause the wyll of a synner can nat fulfyll it of it selfe.

For euery precepte of god, is impossyble to the wyll beynge a synner, whiche god with hys spirite makythe possyble to vs. for that whiche he commaundythe in vs he wyll fulfyl in vs, that he alone may haue glorye for all, and that euery flesshe may nat presume to be glorifyed in hys syght. 336.

But it is by the hyghe goodnes of god, that he gyueth to his seruandes those thyngs that he mercyfully doth in them. callyng them contryte, iuste, penitent, conuertyd. &c. 337.

That the preceptes of god be impossible to man this fruyte comyth of it, that man knowing it, is constreynid to professe, that he can do nothyng of hym selfe, and to meruell at the depnes of the iudgementes of god. 338.

✠

Of confessyon.

339. The maner gyuen of scolers for
auryculer confessyon is vnpro-
fytable, moste vayne, inpossyble,
curyouse, and moste dampnable,
and aduersary to the lawe of god, it is
so muche lesse that it is of godds lawe
as sophesters lye, it is vnprofytable
and moste vayne by cause it is without
the frute of the spirite lettyng frō the
pureues of faythe, inpossible also for
innumerable bowes, leaues, mothers,
doughters, and cyrcumstances, which
no man althoughe he be lernyd, can di
lygently obserue, muche lesse the vn-
lernyd. It is curiouse also, serchynge
with a friuolouse care those thynges
that be nothyng to the purpose, wher-
by the mynde of him that is confessyd
is lette that it can nat ryse with pure
faythe in Christe, and the same confes-
sion is to him moste dampnable, for so
impure and fylthy thynges be ofte re
hersyd in suche confessyons that they
corrupte good maners, and infecte as
well the speker as the herer. For what
be they but euyll comunicacyon, and
moste hurtefull iangelyng, & so muche
more horryble that they be admyttyd

vnder

vnder the colour of mekenes.

☞ It is the most cõfussyd maase, what so euer the synagoge of the pope, hath gyuen of confessyon, vnto this daye, without the worde of god and of hys owne inuencyon. ☞ ☞ 340.

☞ For by what aucthorite, be these iugelars bolde, to prescribe to the moste free seruauntes of Christ, newe lawes straũge frõ the doctryne of mekenes. 341.

¶ Trewe and profytable confessyon of sines is made foure maner of ways, fyrste inwardly to god alone. seconde openly when cause requyreth, thyrde to him whom thou haste offendyd, lest thou defende synne, but be reconsylyd to hym in loue of god. fourthe to him of whom thou lokyst for the mery worde of the gospell that is the sermon of goddes grace and remyssyon of synnes, by Christe, and of this laste we speke. 342.

¶ To this thou muste chose a propre confessour whom thou seest able, that he can comforte thy spirite with the worde, who so euer he be. 343.

☞ It is execrable and abhomynable byfore the lorde, that a faythfull chri- 344.

ſtyane is bouude to admytte for a con
feſſoure and his paſtor, marchauntes
and rauenynge wolues, of the kynge-
dome of the ſonne of perdycyon.

345. ☞ Therfore thou comynge to a man
myghty in the wyſdome and worde of
Chriſte, the ſpecyalte that ſame moſte
hurtfull ſupputacyon of ſynnes layde
aparte, confeſſe moſte purely the to be
ſubiecte to many ſynnes, and therfore
to haue nede of the marcye of god.

346. ☜ In the begynnyng therfore, letto
him be the moſte meke accuſer of hym
ſelfe. the ſeconde let hym beleue ſted-
faſtly in the promyſe of god, that he
ſhall gette the grace of god and remiſ-
ſyon of ſynnes, the thyrde let him be-
leue that he can haue it, nat by hys
owne merytꝭ, or by the merytes of any
ſaynte ye of the virgyn mary, but alon
lye by the goodnes and merytes of
Chriſt, for he alone is that lambe that
takythe away the ſines of the worlde,
the fourthe that by thys fayth he may
be made parttaker of this heuenly iuſ-
ſtyce, let him aſcrybe nothyng to the
iuſtyce of the fleſhe. but confeſſe with
a pure harte alonly the iuſtyce of god

to

to be louid, ſerchid for, amplectid, and hym ſelfe to haue of hym ſelfe no iuſtyce at all. and knowledge thys without feyninge, the fyfthe lette hym ſeke ſome faythfull and conynge man that knowythe to gyue counſell of helthe and with the ſcriptures of god, and can make ſtronge the mynde of the penytent in faythe, and if there be nat a man hauyng faythe to do this thynge or he dreadyng hym to be vnlawfull, or nat hauyng the worde wherby he may comforthe hym in the lorde. If there be a faythfull woman in whō he knowyth theſe aforſayde to be, to that ſame faythfull woman, ye all though ſhe be ioynyd carnally to hym. I ſaye verynye. It is lawfull for him to be cōfeſſyd generally. I ſay generally that he by no reaſon count hys ſynnes leſt he infecte the herer, for as we hane ſayde euyll comunicacyon coꝛruptyth good maners, and of a truth that ſame foule and lycencyouſe ſpekyng of the confeſſyons of antychriſtes factyon haue infecte innumerable and haue drawen them to the moſte enormouſe crymes.
* Therfore let nothyng be openyd of 347.

any man leste that for mannes feynyn
ges & doctryne, he beseme to dyspyse
the thynges of god, for god neuer cō-
maūdith that, what so euer many haue
iudgyd in the spirite of errour, won-
ders and many punyshementes be gy-
uen of certeyne lyers agaynste them
that wyll nat nombre all pertyculerly,
but I haue made open that al these be
of the deuyll in the boke of the cause
of the blyndenes. &c.

348. The confessyon of synnes that be
longeth to outwarde thynges may be
on thys maner. Brother or syster in
Christe. I perceyue me ouer throwen
with infidelite and innumerable sines,
the which I cōfesse with all my herte,
I am very iniuste and full of infidelite,
I haue done no good thynge and am
an vnprofitable seruande. wherof my
synnes greatly greue me, and I truely
knowe that if I couyt to be sauyd I
had nede of the mercye of god, grace,
and iustyce, therfore I aske of you the
worde of the gospell of pease, that is
to saye, remyssyon of my synnes.

349. And let euery faythfull take hede
that he say this thyng without any in
fidelyte, and at the laste lete hym sted-

faſtly beleue that the worde of abſolu
cyon what ſo euer it be, is a ſure ſigne
of the grace of god and remyſſyon of
ſynnes as he hathe beleued to be giuē
him of the lorde. for all the workes of
god be in faythe. Pſalm.32. and euery
man taketh ſo muche as he beleuythe,
and if he beleue nothyng he receyuith
nothynge.

*The forme of abſolucyon is free, ſo 350.
that it do ſygnyfie all ſynnes to be re=
myttyd by Chriſte. for this is good, I
abſolue the frō thy ſinnes in the name
of the father. ⁊c̄. or alonly in the name
of Chriſt, or this. I pronounce to the
abſolucyō of all thy ſines in the name
⁊c̄. or thus thy ſynnes are forgyuē the
by Chriſte or in the name. ⁊c̄. or thus.
By the name of Chriſte al thy ſynnes
be forgyuen the.

¶ All ſuche abſolucyon is good, and 351.
to the faythful a ſure ſygne of grace ⁊
if he leue out this worde I. It forſyth
nat, what ſo euer ſopheſters dreame.

The more pure and ſymple the ab 352.
ſolucyon is the better.

All abſolucyons of the kyngdome 353.
of the pope be wycked, patching many
thynges

thyngꝭ to gyther without frute, of the keys, of the holy mother the churche of the apoſtles Peter and Paule, of excomunycacyon more and leſſe frome pena and culpa.

354. ☙ An abſolucyon ought nowyſe to be made in a tonge vnknowen to the penitente.

355. ☞ For it is neceſſary that he vnderſtande the worde wherby hys ſoule is to be comfortyd in the lorde to whom he muſte nedes beleue.

¶ Of ſygnes of grace, and remyſſyon of ſynnes.

356. Baptyſme is to the faythefull as lõge as he lyueth, the moſt ſuriſt ſygne of grace and remyſſyon of .. ..ſines. for in al his lyfe he aſking that is moſte aſſurid by that ſigne all though it berecciuyd but ones.

357. ☙ For what ſo euer the faythful takyth, as mortyfyeng, cruſyfyeng, quotidiane ſpoylyng of the olde man. be fyguryd in the plongynge out and in the water with the iudgement of the newe man. Roma. 6.

358. ✠ Another ſygne there is, the table of the lorde, which is to euery mã receyuyng

byng it in fayth, the moste suryst signe of grace, and remyssyon of synnes.

* Thys table is a memory of a sacryfyse ones offerid in the crosse, and nat the sacryfyse. 559.

¶ For to affyrme that it is a sacryfise and that it shulde be sacryfyed of any man, it is execrable, wicked, and abhomynable byfore the lorde. and more of this in another place. 560.

* The thyrde sygne, is the worde spoken of the churche, or of any faythful, sygnifieng grace, and remyssyon of sinnes to be gyuen by him that amendith and asketh it in faythe. 561.

☙ These sygnes be the vesselles of grace, as manye haue defynyd in the spirite of errour. 562.

☞ But sygnes do not bryngе grace, but the lorde Psalmo. 83. 563.

It is not gyuē by signes but by fayth 564.

¶ By fayth we be pertakers of al the gyftes of the holye goste. 565.

* Also these sygnes without faythe / be nothynge / whiche scolers saye of fayned thynges, ☞ ☙ ☞ ☙ 566.

¶ Paule saythe Ephe. 5. Chryst hath santyfyed his churche, made it clene 567.

with the lauer of water, by his worde, verelye it is clensyd with the worde, when it beleueth it, of the which clensynge, the lauer of water is a sygne, he sayd not symply, it is made clene with the lauer of water, but put to, by the worde, that you maye knowe the makyng clene, to be sygnifyed by ỹ lauer.

368. ¶ whiche thou haste openly. 1. Pe. 3. baptyme hath made vs safe, not by the which fylth of the fleshe, is put away/ but it maketh that a good conscyence, answeryth well to god, by the resurrection of Jesus Chryste.

369. ⁂ Although that we get, by the same alonlye fayth in Chryste, grace & full remyssyon of all our synnes, yet god the hyest, and greateste, of the abounduance of hys goodnes, hathe put to these sygnes, to the greatter comforte of the faythefull.

whether any cases may be reseruyd

370. What so euer the man of syn, the son of perdycyon, the pope, with all his kyngdome haue reseruyd .... and kepte cases, hath ben a faynynge of the deuyl, so moch more hatefull, & dampnable, & cursyd, as it repugnethe

nethe euen contrarye to the eternall scryptures of god.

✱ Nothynge at all may be reserued to the faythful, that hathe all most plentyfully remytted to hym, so that there can be no greatter. 371.

✱ The church cā nether lose or bynde but after the worde of god, by whō she muste be gouerned in all thynge. 372.

Of satysfaccyon, and (as they call it) inioynynge of penaunce.

By cause satysfaccyon, for synnes dothe shewe a suffycyencye of deades, by whō euelles be restored, which haue chaūsyd ī those synnes there is no mā that can outher gyue or do suffycient for thē, it is wekyd that sophysters thynke, that we can satysfye for them, 373.

¶ For nether with fastynge, prayer, nor almes, or any other worke, we be able to satysfye, bycause these be not satisfaccions, but frutes of true fayth for there is another satysfaccyō, without all these. 374.

✱ There is one alone ful, and true satysfaccyon for the synnes, of all the world, in whom we must nedes beleue, made of the lorde Jesus Chryste. 375.

576. ¶ Sines be sayde, to be redemed with almes, yf it be of fayth, for they be redemyd of faythe of the gyuer, and not for the almes it selfe.

577. ✠ The same iudgement is of fastynge, and prayer, and of al workes of fayth, which be good by cause of true fayth.

578. ¶ whiche fayth beynge absent, be but mere wekydnes and syn, for all that is not of fayth is synne. Roma. 14.

579. ✠ Of iogelyng spirites, and doctryne of deuyls dyd it sprynge, yt manyhaue affyrmyd penaunce to be inioynyd.

580. ☞ For it can not be inioyned of man, but gyuē of god to the siner, ỳ he may truly be penytent for his synnes.

581. ✠ They call it folyshlye penaunce, yt these chapleyns haue costomyd to inioyne to him, that telleth his synnes.

582. ☞ For they ought nothynge to be inioyned, by cause Chryste is full satysfaccyon, for all faythfull.

583. ☙ The penytent, is to be comforteyd with the worde of god, and to be monyshyd, to true faythe, and the workes of it, for as it is sayde, what so euer is not of faythe, is hypocresye and syn.

584. ✠ Not that people shulde be losyd, or that

that he cleuynge to this maner of con
fessyon, shulde styke to vs, as the pro=
phetes of antychryste inioyne vs, but
we haue wrytten so of penaunce, that
al dreames, and lyes of men, put away,
and all crafty conueyance, and greate
burdens of the kyngedome of anty=
chryste reiecte, Chryste and the worde
of truthe may reygne in euery place.
* we haue spoken of penaūce, & those 385.
that perteyne to yᵉ scryptures of god,
in fewe wordes, hauynge no regarde,
what yᵉ wyked synagoge, of the kyng=
dome of antychryste, in the spirite of
errour, hath otherwyse dyffyned, for it
is necessary for vs, to flye his poyson,
for it can not be, that we shal gyue
place both to Chryst, and Antychrist.

* The conclusyon.

THe sum of christyanyte we haue
breflye wrytten, that is in. 385.
peradoxes, or posycyons, that
.. .. thys boke myght be to bere, in
the handes of thē, yᵗ desyreth it, there
was. ij. thīges, that mouyd me cheflye
to do it, fyrste there be very many, that
put forthe reprouable peradoxes, as
there was one Tregaryus, by whome

they be about to make, the symple peo-
ple straunge, from the truth, the other
is that before the. ix. monethe, at the
noble cetye of Metens, the companye
of antychryste, was gatheryd agaynst
me, which mouyd me, to styke vp many
posytyons, verely I put to them a hū-
dreth and. xxvi. who I haue nowe in-
creasyd to. 385. let thē answere ther
fore, yf they haue any thynge, let not
these blynde pharesyes stande ī theyr
owne conceyte, and legates, and ty-
rantes of the sonne of perdicyon, that
for hys decre, and lyke preachynge, dyd
make the noble wytnes of Chryste. S
Johan castellane, somtyme my welbe-
louyd brother, the laste of all that is y
12. daye of the monethe of Januarye
Anno. 1525. at Vuy a towne of lo-
therynge, with fyer they made hym a
martyr of Chryste, but for hi god shall
fyght agaynste them, and for one well
rayse a thousande, and yf they hade
slayne me to, ī Chryst hade vouchsafe
thys glorye of martyrdome to me, for
me ten thousāde shulde ryse, for surely
antychryste, with all hys kyngedome
apostata shall falle to the glorye of
the

the lorde Jesus Chryst, and that with spirite of hys mouthe, which with the father, and the holye goste lyueth one god glorious, for euer more. So be it.

Woo woo be to the thou purple whore/ whore of Babylon, that loueth ye sygne of ye rose colored beaste, and to it empyre, thou arte made dronke with the blode of prophetes, & sayntz, and dothe call to the shedynge of the blode of ye electe, as it were to a feast of dētyes promysinge to thy assystentes, grace, and remyssyon of synnes, with thy false iogelynge. woo I saye to the for thou shalte be dystroyd, for with the vyolence of a mylstone throwen into the see, thou shalte be sende into the botome of hel, and thou shalt be founde no more Apoca. 18. bycause the lorde hathe remembred the blode of hys electe, whom thou haste slayne, and whom thou hast deceyued to establyshe thy lyes, and abhomynatyons, and hathe alwaye trode vnder fode, ye veryte of our lorde Jesus Chryste, for the

the which thou ſhalt be troden downe of it for euermore, and the beaſte that thou haſte worſhypped ſhall peryſhe with the.

So be it.

¶ Let thys be done lorde Jeſu, come quyckly, thy enemyes ouercome, and reygne in vs.

So be it.

The ende of thys collectyon of places of ſcrypture.